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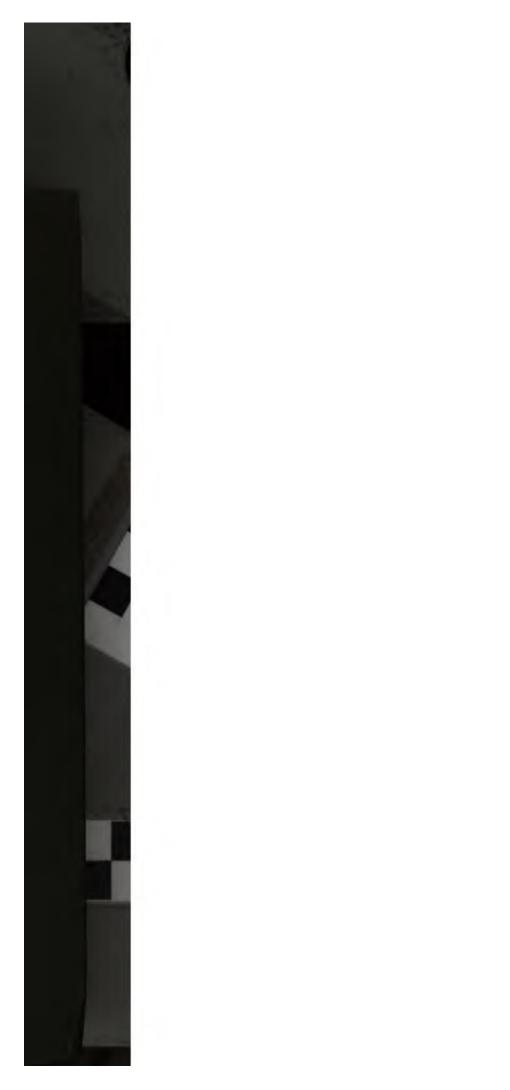
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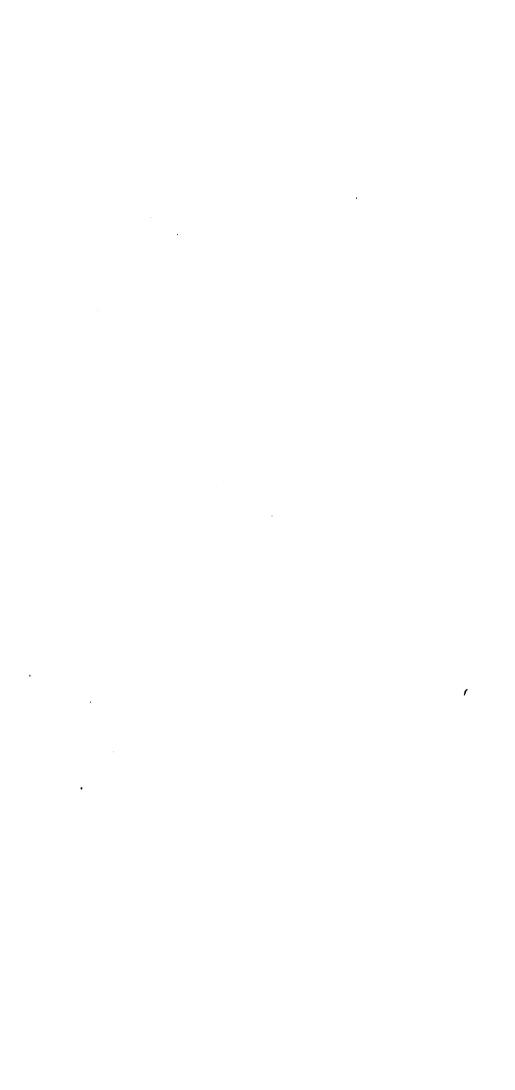
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ZION'S WORKS VOLUME X



ZION'S WORKS

NEW LIGHT ON THE BIBLE

FROM

THE COMING OF SHILOH, THE SPIRIT OF TRUTH

1828-1837

VOLUME X

PUBLISHED FOR C. B. AND A. B. HOLINSWORTH

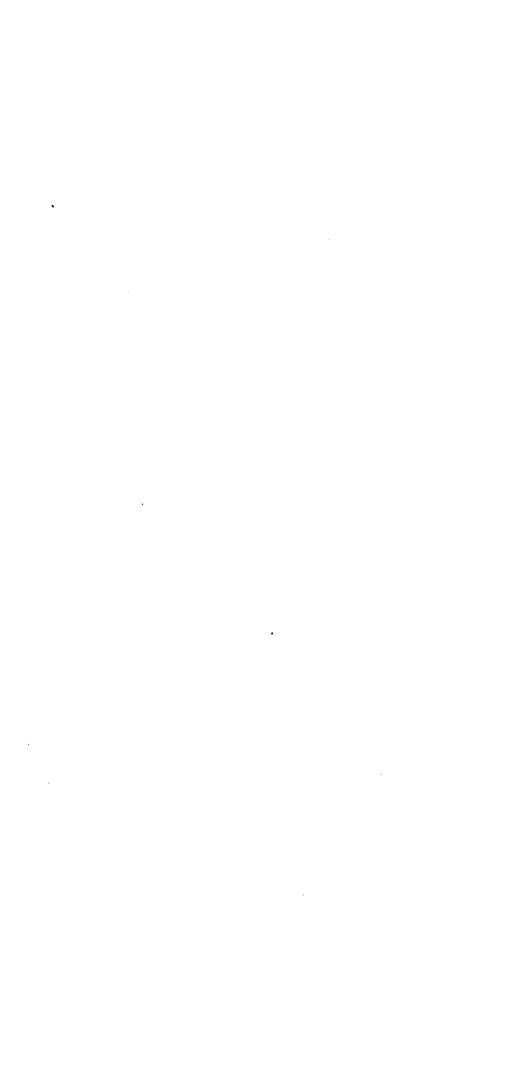
BY

JOHN MACQUEEN
HASTINGS HOUSE, NORFOLK STREET, W.C.

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ZION'S WORKS VOLUME X



ZION'S WORKS

THE following Work (commenced and mainly written in the Fourth Year (1829), vide letter of July 31, and probably continued by the week, when published printed in the Sixth Year (1831), i.e., the Third of Zion's public appearance, was published at London during the same Year, in serial weekly parts, and extended from No. 1, May 30, to No. 17, October I, comprising in all 204 pages. Its publication was then discontinued, both from want of funds, and Zion's increasing public engagements—as may be gathered from the 'Sixth Year' Letter Series, MS .- though it was written in continuation much further than printed, at any period of leisure he could snatch, but the MS, appears to have been mislaid either in the hands of the Printer (W. Barnes, 44 Bridge House Place, Newington Causeway, who ultimately failed), or put aside from pressure of the many occupations of that busy (London) Year; this will account for the apparently abrupt termination.

This copy is made as a whole, without observance of the weekly divisions, and the completeness of the unbroken, yet infinitely varied theme, is conspicuous of the one undivided Truth, that can never be broken, nor stopped by power of man.—C. B. H. October 31, Year 71.

VOL. X

'THE JUDGMENT SEAT OF CHRIST.'

THERE are at the present time, in this country, fifty-two different denominations of professing 'Christians' [and this number much increased since that day]; but if the inquiring mind should begin to inquire the cause of these differences of opinion prevailing among them, which reflects such dishonour upon the Bible and its Author, and has been and still is the cause of so many evils among men; the Sectarians with one voice cry, 'Let us alone, thou art come to torment us before our time!' We are all agreed in the grand essentials of religion, we only differ in the non-essentials!' But the first of these assertions is false, and the second is not true, and they make two grand mistakes,—first, the 'essentials of religion' they are not acquainted with, for they have had no revelation from God, and therefore could not know them; and as for 'non-essentials,' where are they? for none such are to be found in the Inspired Word from one end to the other of the Bible.

And were the 'essentials of religion' known, there would be no difference of opinion, for the Bible, when understood, will be found to speak one language only, therefore it saith, in allusion to the time when God should reveal the hidden mysteries of it, 'In that day there shall be one Lord, and His name one' (Zech. xiv. 9), and yet the whole 'Christian' world is a Babel of confusion in the different modes and forms of 'worship' practised!

But it may be asked, 'What are the evils that arise ¹See on this, Vol. IX. pp. 135 on, His 'Refutation' of a 'Preacher,' June, Year 5.

from our differences upon the Scriptures?' We answer, They are numerous, and were ever fraught with mischief, producing the most unhappy effects in nations, cities, towns and villages, baneful to the peace of society.1 Consult the history of former times since the commencement of what is called the 'Christian Era,' of the sanguinary wars, slaughters, torturings and desolations perpetrated under the 'Christian' name; and the history of this country alone furnishes sufficient evidence of what difference of opinion has done; and such is the nature of 'religious' animosity, that even now, notwithstanding all the professions of charity and piety, and the show and ostentation of the various 'sects,' it is only by the present code of laws (under Providence) that peace is preserved; the enmity that subsists between the different sects is too apparent and glaring to be concealed.

There is an appearance of amity and good-will among them in their 'Bible,' 'Missionary,' and 'Tract' meetings, and 'agreeing to differ' in 'non-essentials'; and yet after these public occasions they will, in their different pulpits, denounce and condemn each other's tenets. And they will call all their 'Missionary' enterprise, viz., of keeping up a Priesthood (not of God's ordinance), to send them out to foreign parts to 'convert' poor innocent people from a state of comparative happiness, and set them fighting about 'religion,'—the 'wonderful spread of the

¹Thus, an eminent diplomatist and noted Ambassador of this period (1896) is made to confess, as the result of his long and varied experience, that the only law in practical operation, among nations or individuals, is the old and barbarous code of 'Might is Right'; no other consideration—moral, political, social, nor 'religious' entering into the settlement of questions, or the foundations of society. What greater proof of the failure of the 'religious' system, its maxims and precepts, can be exhibited to men?—C. B. H.

Gospel!' [Li Hung Chang, the Chinese Statesman, in complaining of the different teachings of the sects, all called 'Christian,' as unsettling his countrymen, says, that should the Chinese endeavour to spread the doctrine of Confucius in other lands, it would at least—whether good or bad—be one religion!]

Now we are aware that for this—our faithful dealing we shall be counted 'turners of the world upside down,' 'seditious and evil-minded persons'; but we are prepared to meet all those who would still support the Kingdom of 'Babel,' and we are ready to give a reason for what we assert. We have nothing against any man, but being called of God to do His will and not our own, and being made stewards of His mysteries, we therefore speak the Word faithfully, for—'What is the chaff to the wheat? saith the Lord' (Jer. xxiii. 28). Having then this ministry we faint not, but have renounced the 'hidden things of dishonesty,' not walking in craftiness nor handling the Word of God deceitfully, but commending ourselves to every man's conscience in the sight of God, recommending all to 'search the Scriptures' to see whether those things which we bring forth to the world are true, and to take a survey of all that is before them in the professing 'Christian' world, the different creeds, and clashing and jarring opinions upon the one Bible, that they all say was indited by the One God! then is God the Author of this confusion, or is Christ divided, or does God 'send' one man to preach a doctrine, differing as darkness and light

¹ See 2 Cor. iv. 1 and on. It is the 'manifestation of the truth' is the 'reason' for the true Gospel, while what is called a 'gospel' is received without a reason, and the truth is 'hid to them' because they are lost in sense.—C. B. H.

from another of His 'sent' servants? Can this be the work of Him who is perfect in knowledge, all of whose ways are judgment, and 'in whom is no changeableness or shadow of turning?'

No, it is not the 'everlasting Gospel' that they preach—any of the sects—but it is what the Spirit by 'Paul' calls 'another gospel'—gospels of their own making (2 Cor. xi. 4).

Every 'preacher' has set up an idol in his mind, i.e., what he thought to be the meaning of God's Word recorded, and this 'idol' or image he sets up before the people in his 'preaching' at such a church or such a chapel, and he expatiates on the beauty and glory of his 'idol,' and gets bodies of people into the same mind with himself, and they all fall down to the idol of the man's imagination and worship it; then go to another 'church' or 'chapel' (as they call their 'idol temples'), and you will find one of a different description set up, and each of them claim salvation by their particular 'image,' and both profess to be servants of the same God, and say they are 'called' by Him to the work of the same Ministry. And you may visit a dozen or more of these places and find a different 'form' in everyone of them, 'graven' according to art or man's device. is a true picture, God knoweth; and every unbiassed, unprejudiced and honest mind, will see and acknowledge the truth of it.

'But, it will be said by these Babel-builders, this is bringing the "Christian" religion into contempt with a vengeance!' We answer, No, you make a grand mistake; it is the true Christian religion now revealed, and all

deceptions exposed, that have deceived the whole world hitherto under the name of 'Christian.' 'Jezebel' may threaten 'Elijah,' and swear that she will have his life for all that is spoken against her, but she will certainly be foiled in her attempts, for the time is come for the Scriptures to be fulfilled, and the 'Prophets of Baal' must fall before the Prophet of the Lord—'Elijah' that is now come, and saith, 'The God that answereth by fire, let him be God' (I Kings xviii. 24), for this is the 'Consuming Fire' that shall consume the 'idols.'

They will no doubt be offended because we call their different doctrines 'idols,' but this is the name given them in the Scriptures, and we have no wish to offend our fellow-men, neither do we thus speak of ourselves, but it is the 'Spirit of truth' that is now come (this is 'Elijah') to reprove the inventions of men, that they may no longer worship the 'works of their hands' as they do this day; for God has raised up one that hath 'asked rain in the time of the latter rain,' i.e., in the 'acceptable time,' 'to establish the earth' (according to Zech. x. 1, 2, and Isa. xlix. 8-11). Read also Zech. ix. 16, 17, what shall be done 'in that day.' These Scriptures stand for this present time, now is the accepted time, now is the 'day of salvation'—the day when God saves his people from the 'pollutions of idols,' i.e., from the torment of 'false doctrines'-doctrines that dishonour

Numerous examples of this 'idol worship' have we seen in this town (Birm^m.) alone, in 'Dawsonites,' 'Daleites,' 'Crosskeyites,' etc., etc., following the self-deceivings and imaginations of men who—though for their purpose in the outward sphere, useful, estimable and excellent—could not lead any to the 'True God and Eternal Life,' because He was unrevealed. And all images are destroyed now by the 'Fire' of Light and Love, revealed in answer to the prayer of God's elect.—C. B. H. November 3, Year 71.

God and torment the human mind, that it can find no rest; and the writer hereof was wrought on by the Spirit of the Living God to ask of Him to reveal the mysteries of His Word, that the refreshing rain may come to refresh man (the earth), as God promised before by His holy Prophets. And so the command was obeyed, and he was heard, it being the 'acceptable time,' the 'due time' for it to come in.

'The Lord'- the 'Spirit of truth' or Spirit of Judgment is in the vessel, 'to judge both the quick and the dead now at his appearing'; and his kingdom and the Word is risen to administer justice, judgment, mercy and truth, that men may be 'delivered from their oppressors'— 'For the oppression of the poor, and the sighing of the needy, now will I arise, saith the Lord, and will set him in safety from him that puffeth at him' (Ps. xii. 5), and this 'now' is at last arrived—this 'set time to favour Zion,' who in the recorded Word standing so many ages for his direction, is told to 'seek, and he should find; to ask, and he should receive; to knock, and it should be opened unto him.' But some will say, 'Was not this direction for everyone?' We answer No; there has been plenty of 'seeking' and 'asking' by vast numbers, for centuries, but they are reproved in another place thus, ' Ye ask and have not, because ye ask amiss, that ye may consume it upon your lusts' (James iv. 3). not the Word say, 'For everyone that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened'? Yes, but that 'every one' stands in one, viz., Zion, the 'called,' because in his light everyone will stand and live that will have life, for 'the light is

made life.' What do you ask for in your 'prayer-meetings' (as you call them), and when you 'pray' in your pulpits? You ask for that to be supported that God has decreed to do away; you ask for your 'kingdom of Babel' to stand and flourish, and you will not see that God has decreed its overthrow; therefore ye ask not according to the will of God, but ye oppose it; and notwithstanding your opposition, your 'lofty looks shall be humbled, and the pride of man shall be brought low, and the Lord alone shall be exalted,' for the 'day is come'! (see Isa. ii. 11). Vain is all the asking of men, for they know not what to ask for, Jesus-Christ must be revealed in human nature, and he should ask in the vessel appointed, he—the Lord, becomes the soul of man-one in particular, a 'chosen vessel,' in this 'latter day' to 'bear the name of the Lord,' and this is he who is directed to seek and he should find, i.e., the fulfilment of God's promise, the knowledge of His mysterious Word; to ask and he should receive his full demands, as it is written in Ps. ii. 8-'Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.' Verse 9—'Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel.' he who now saith (verse 7), 'I will declare the decree; the Lord hath said unto me, Thou art my son; this day have I begotten thee.' So he has asked, and God his Father has given him his desire, He has given him wisdom to dash all the 'heathenish' wisdom of men to pieces, to break it with a rod of iron, i.e., by the truth of the Word, for the 'iron' is God's Word as recorded—hard to be understood, and the truth thereof being made known is the 'rod' to falsehood. Read Rev. xii. 10, and Ps. xxi. through, of the kingly power of this Spiritual Christ or Shiloh—the 'Sent' of the Most High, how he is 'set to be blessings for ever,' and shall not be moved, and shall destroy all the 'mischievous devices' or doctrines of men.

By what we have already said, it must plainly appear to the humble mind, whose desire is not to exalt itself, but to give to God the glory and honour due unto His Name, that hitherto the Scriptures have not been understood, no, not by any of the Prophets, who had the Word in mystery given them to speak and record, but had not the spiritual understanding of it, that must remain till the 'set time' to be disclosed, and until the chosen vessel came into the world, who was predestinated for the truth to be revealed in; on whom the Spirit of the Lord should be poured and should rest, that it might be known what to 'seek' in order that the 'pearl of great price' might be found, which is the Power of God, i.e., the true knowledge of His mysterious Word; for this 'Knowledge is Power,' and nothing else is; and this is the 'Power and great Glory,' or great Light in which 'Christ' was to be revealed in the last day, which is called the 'Day of Judgment,' and therefore this work is entitled—'THE JUDGMENT SEAT

This grandly comprehensive and authoritative 'Title,' is the just appellation for all the 'Works of Zion,' and will be appreciated by all who are led to submit their own judgment to the Light from Heaven displayed herein, and developed throughout the ensuing portion. And when it is found that there are no 'non-essentials' in the Word of Inspiration, but that all is essential to man's happiness and peace; and by the gathering together of the Scriptures (however diversified) into one harmonious whole (which worldly 'Divines' have so vainly attempted), there will be no denying that the 'Reconciler' is manifest, 'come in the flesh.'—C. B. H. November 5, Year 71.

OF CHRIST'; and the command was written and given unto him in whom *His Seat* or Throne should be fixed.

Had this command—'Seek, and ye shall find,' etc. -been given for any before, they would have found the 'pearl that was lost' or hidden from mortal view, and there would not be such different opinions upon the Scriptures, but the knowledge of them would be so clearly revealed that all would be perfectly joined together in the same mind, and in the same judgment in everything respecting God, and one would not have his view of Christ, and another a different idea or belief; men's minds would not be puzzled about the 'Trinity,' nor involved in such incessant broils about any doctrine, as they have been, and as the divers 'sects' still are; neither would there be one sect setting up one mode or manner of 'worship' (as the term is), and differing from each other in these ways, one thinking his form is more acceptable to God than the 'form' adopted by another; but they would all see eye to eye, and would know that no forms whatever were needed, for Christ is the end of all these things, hethe New Man or Mind-'is the end of the law for righteousness to everyone that believeth' (Rom. x. 4). It is the darkness of men's minds that has imposed these 'laws' and 'divers ceremonies' attended to by the different sects, upon them, and God permitted this to be 'until the time of reformation' (Heb. ix. 10), i.e., until God should give forth His Spirit of Light and of Judgment, to re-form, or new-model or new-create the mind by giving new knowledge-knowledge hitherto unknown—to wit, that the New creation of man is 'Christ,'

the 'new heart and right spirit' (see Ps. li. 10, and Ezek. xviii. 31); therefore the Word saith (2 Cor. v. 17), 'If any man be in Christ, a new creature' (or creation); 'old things are passed away; behold, all things are become new.'

Now if this new creature or new creation ('Christ') had come before, man would have had power over all that oppressed him, not a mystery in the Bible would have disturbed his rest, because the New Creature is the knowledge of them; and all his old or former thoughts would be passed away, and that would have been fulfilled in him that is written, 'Ye shall tread upon serpents and upon scorpions' (false doctrines), 'and on all the power of the enemy' (the 'Adversary' i.e., Error); 'and nothing shall by any means hurt you' (Luke x. 19); again (Mal. iv. 3), 'Ye shall tread down the wicked in their place, and they shall be ashes under the soles of your feet, in the day that I the Lord shall do'! all was in reserve, and no 'prayer' of man's was ever answered to bring this blessing, until the First-born in Wisdom's day should make his appearance on the earth, who has now asked and has received this power (even the writer of this), who has knocked,-being instructed of God in the right, because this lot has fallen upon him by the will of God, and not of man-and that door, viz., of the sealed mysteries of the Kingdom of Heaven, that were 'sealed up until the time of the end'-is opened unto him, by means of which he has gained the victory over all his invisible enemies, called 'the world, the flesh, and the devil'; and the victory over all the doctrines of men, which bind them in chains of darkness, and cause them to live in continual fear of punishment after death, representing a place of torment (prepared by God) for the 'wicked' (those that do not believe and act in 'religion' as they do) to be sent to after death; which is a lie, hatched in the dark region of their false imagination, which in the course of this work shall be clearly shown.

Now this 'victory,' that the first-born in Life, viz., Zion or Shiloh, should obtain over all the enemies of man's peace, is beautifully set forth in the Book of Numbers, xvi. 30, which is a prophecy of what should come to pass in the 'last days' with the 'new creature' Christ, who is the 'earth' that opens her mouth (i.e., in wisdom) and swalloweth up all that appertaineth to 'Korah' and his company.

'But if the Lord create a creature' (not a 'new thing,' as the English reads), 'and the earth open her mouth, and swallow them up, with all that appertain unto them, and they go down quick into the pit; then ye shall understand that these men have provoked the Lord.' Now in order to 'understand' this, and to show the truth of what we have asserted, viz., that it was a prophecy to be fulfilled in the 'last days,' and that it

It is astonishing how little heed has been given by professed students of the Scriptures, to the directions and pointings of the Spirit of Inspiration to the 'end,' the 'last times,' the 'due time,' the 'set time,' the 'latter days,' etc., with which the Sacred Writings abound. Had these been followed, they would have waited 'until' now, and not been reduced to mistranslate the Word, in order to make sense according to their notions. However, there could be no 'understanding' of God till He created this crea-ture out of Himself, when the 'mystery of Godliness' should be revealed, and men not be left to their gross misconceptions—of an angry and revengeful Being, who could be 'provoked' by the doings of earthly men to destroy them. See the change of knowledge Messiah brings.

pointed to the victory or triumph of Faith; we must tell you the meaning of the names, 'Korah, Dathan, and Abiram'; first, Korah signifies 'baldness,' 'ice or frost'; baldness is designed to express weakness; so in another figure, 'Samson became weak as another man, when he suffered Delilah to cut off the crownlocks of his hair, he was bald—he became weak, and in consequence was easily taken by the enemy.' II. (printed), pp. 105-109 on this allegory]. Again (Jer. xvi. 6), men 'shall not make themselves bald for the dead,' i.e., thou my son (the new creature) shall not give up thy strength of faith for the 'dead' opinions or wisdom of men. And of him the Spirit speaks in the Book of Job xl. 15, under the figure of 'Behemoth,' 'his bones are like bars of iron,' i.e., his Word -the wisdom and strength of God in him-as it is written (John xix. 36), 'A bone of him shall not be broken'; 'he is the chief' (or first) 'of the ways of God'; i.e., in him God's choicest Gift is given, viz., strength and power to tread down darkness, and to dash in pieces the false and counterfeit literal 'Christianity.' See also Jer. i. 5-8, and 18, 19 also, this day are these Scriptures fulfilled, for the 'Anointed' son 'Zion,' is the substance of 'Jeremiah' (see Part II. p. 67), the new creature made strong for God to accomplish His will on earth by, who shall 'stand and feed in the strength of the Lord, in the majesty of the Name of the Lord his God; and they shall abide; for now shall he be great unto the ends of the earth. shall be the peace,' etc. Read Micah v. 4, 5. [For the light of this striking prophecy, which so upsets the literal 'Christian' creed, and is indeed inexplicable with that belief, see Vol. IV. pp. 90-102 of the 'Dialogue.'] See again Ps. lxxxix. verse 19—'Then thou spakest in vision to thy holy one, and saidst, I have laid help upon one that is mighty; I have exalted one chosen out of the people,' etc. So these promises are the strength of the 'Man of God,' Zion or Shiloh, unto whom they are made; and by these—having 'put on' these 'beautiful garments'—he swallows up death in victory (overcoming the weakness of man, i.e., 'baldness'), which 'death' is signified still by the name 'Korah,' as 'ice or frost.'

Read Isa. lxiii. 1 and on; the question is asked, 'Who is this that cometh from Edom?' But who can tell? Not one of the 'ministers of religion' (as they are called) from the 'Arch-bishops' to the 'lay-preachers,' none can tell the secret but the new creature 'Christ,' who is the 'new man' risen up out of the old—'a root out of a dry ground' (Isa. 'Edom' signifies 'earthy,' 'red or bloody,' plainly the 'first Adam'-'of the earth, earthy,' so it is asked, 'Who is this that cometh from Adam?' The answer is, 'I that speak in righteousness, mighty to save'-plainly Christ the 'second Man,' or new creation; for the ice and frost (which is designed to express death—the winter season) came upon the creature as 'the curse,' that he by the power of God might gain the victory over it; and the language of the sufferer, while passing through this horrible winter, is recorded in the 'Lamentations' i. 12-17, wherein it is said, 'The Lord hath commanded concerning Jacob'i.e., the Servant of the Lord who was now passing through the affliction, that the Promise might be obtained (which is 'Christ,' the 'Wisdom and Power of God')-'that his adversaries should be round about him; Jerusalem' (the

same person, but in bondage) 'is as a menstruous woman among them.' Then he says (verse 18) 'The Lord is righteous; for I have rebelled against his commandment' Now the writers on the Scriptures, (Hebrew, mouth). not knowing the meaning of the Word, have given wrong judgment, and have applied this language to the nominal 'Jews,' because of the destruction of their city and temple, etc.; but they are all wrong, these are the lamentations of Zion or Jerusalem the Man or City of God, in whom Christ is now risen and dwells, who cometh from Edom, 'with dyed garments from Bozrah' (i.e., tribulation), 'travelling in the greatness of his strength;' this is his language when the icy hand of death and the grave was upon him because he 'rebelled against the commandment.' The commandment was to 'Put on Christ,' but through ignorance he rebelled against it, therefore he must die the soul death, he must 'suffer in the flesh' the 'vengeance of eternal fire,' that the 'body of sin might be destroyed,' and therefore it is written (I Peter iv.), 'Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind; for he that hath suffered in the flesh hath CEASED FROM SIN; that he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God'; i.e., he must suffer the tribulation, he must endure the woe-'the curse,' that the fleshly understanding might be destroyed; he must go through 'Bozrah' to have his garments 'dyed,' that he may have on the 'garments of vengeance for clothing, and be clad with zeal as with a cloak' (Isa. lix. 17); and that he may know how to speak 'in righteousness, and mighty to save'; and this tribulation which is all mental, is called 'ice,' 'frost,' 'winter' and 'snow,' and also 'fire and brimstone,' 'horrible tempest,' 'whirlwind and storm,' 'waves and billows,' 'wrath,' 'destruction,' 'death, hell and the grave!'

And all this must come upon the Lord's anointed— 'Zion,' that he might swallow it up or overcome it in himself in whom it all stood, 'who in the days of his flesh' (i.e., the days of his sin, when sin reigned in him unto death) 'when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death' (or to bring him through it alive), 'and was heard in that he feared; though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect' (i.e., being brought to obedience by the sufferings), 'he became the author of eternal salvation unto all them that obey him; called of God an high priest after the order of Melchisedec' (Heb. v. 7-10). N.B., the expression — 'called of God,' then he must be one that was once far away, but he is 'called' and God causes him to 'come near' and put on the Divine nature - the 'beautiful garment' - the knowledge of God in righteousness and truth, clothed with flaming love and zeal.

So this is the swallowing-up of Korah—'baldness, ice or frost'; and in this mountain—'Mount Zion'—they are swallowed-up, as it is written in the Prophecy of Isaiah xxv. 6—'And in this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined.' Verse 7—'And he will swallow up in

this mountain' (so the Hebrew reads, not 'destroy') 'the face of the covering cast over all people, and the veil that is spread over all nations.' Verse 8—'He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth; for the Lord hath spoken.' Verse 9-'And it shall be said in that day, Lo, this our God; we have waited for him, and he will save us; this the Lord; we have waited for him, we will be glad and rejoice in his salvation.' Then see 2 Thess. ii. 3-'Let no man deceive you by any means; for this glorious day' (of 'salvation') 'could not come, except there come a falling away first, and that man of sin be revealed, the son of perdition'; -which is the false and counterfeit 'Christianity' professed by all the different 'sects,' all of whom pervert the Scriptures for they knew not the truth of them; but it was the will of God to let them go on and build up a spiritual 'Babel Tower' of different opinions, making various sects and setting-up various modes of 'worship,' and then to come down-or make Himself manifest in His wisdom, as He is now doing where He has revealed

This glorious prophecy of a state decreed by God (never experienced during the false 'Christian' era), is so evidently inapplicable—like all the Scriptures to their imaginary 'Christ'—to the present 'religious' or so-called 'Gospel' Dispensation, that any unbiassed reader must instantly discard it from consideration, as relating thereto. But by the coming of the Great Light (the Lord) in Zion (and set before the public of that period—1831, in this weekly publication, yet alas! 'unnoticed'), it is actually come to pass with all who have had the humility and obedience to 'wait'—as John Ward did—for the perfect Manifestation of 'Zion,' where the spiritual essence of God and man is the very 'marrow' of prophecy, and the 'wine' of the New Kingdom, 'refined' from all of earth and flesh, by the extreme mental tribulation of one of our race, who thereby has ceased from sin, i.e., error and falsehood, viz., 'Christianity' in the letter, or the outward historical 'faith.' And in this, the 'covering' is removed, the mystery opened, and sorrow and crying done away.—C. B. H. November 9, Year 71.

VOL. X

His Son, i.e., in Zion the writer of this. 'The Lord is here' to throw down their 'Babel,' by confounding their languages, i.e., by showing the emptiness and fallacy of all their wisdom in their preaching, and all their show of 'religion.' It is all a delusion, it is the 'man of sin' whom the Lord destroys now with the Spirit of his mouth, and consumes with the brightness of his coming' (verse 8).

Hitherto the man of sin (Falsehood) hath reigned with all power and signs, and lying 'wonders,' with all deceivableness of unrighteousness—giving unrighteous judgment on the meaning of the Scriptures, by which the world has been deceived and made to believe a lie, viz., that 'Christ' the Redeemer of the world came on earth about two thousand years ago. This is THE LIE, and in this work as it goes on, it shall be proved; for Christ—the 'DE-LIVERER' is now coming forth 'out of Zion, to turn away ungodliness' (this lie) 'from the people.' Read verses 9 and 10, and Rom. xi. 26, 27.

We proceed in the next place, to show the mystery of the other name 'Dathan,' which signifies 'custom' or 'law,' which is all fulfilled ('swallowed up') in the coming of Christ—the 'new man' or creature, before whom these three 'wicked men' (i.e., principles) shall vanish away like smoke, he—'the Lord'—shall consume them till no traces are to be found or anything appertaining unto them, for these are they that have 'provoked the Lord.' But how 'provoked' Him? Can God Himself—the Eternal Deity, be provoked? Has He passions? to be angered to-day and appeased to-morrow! Such an idea of the Deity is mean and contemptible, reflecting upon the Creator and Supporter of all things, weakness, imbecility

and impotency, want of foresight, want of knowledge, want of power to command His temper, that He could be moved to wrath with the poor beings that He himself brought into existence! Did He not know them all, could He be ignorant of the works that they should do in the sequel of time, that He must wait to see what would happen? and then if they did what was displeasing to him, be moved to anger against them when He found out they did wrong, or to be pleased with them when they did right!

O 'let the unrighteous' (or unright) 'forsake their vain thoughts,' their wrong notions of God, and not suppose that God in His own nature is such a Being! These thoughts destroy the peace of man, or rather prevent him from enjoying peace; for if a thought of this kind possesses the mind then there is no foundation—then God is unstable and changeable; no 'Rock' is He for the human mind to rest upon, if He can be one thing today and another to-morrow; or if human weakness, depravity or infirmity can cause Him to turn from his purposes, or alter the decrees that He has made to bring man to that happiness that He has purposed in Himself, and that He has promised and left on record in the Bible, by those whom He inspired to write them.

No, God is of one mind and nothing can turn Him; He is Love! and this He is now manifesting to the human race, and the promises He made those He fulfils, not one

Here the inexorable law of contrasts established in our outward life and the whole visible system, is brought out into full significance; for it is apparent that nothing can be realised without the experience of the opposites. Thus the One only Love is so revealed in Zion, as to manifest its effects by presence and absence.

thing can fail. But man must be made to know the evil, or he could not know the good, he must taste the bitter for the sweet to be enjoyed; he must know the darkness or he could not appreciate and benefit by the light, or 'praise Him who is Light,' and who created both the darkness and the light in His creature, as it is written in the Scriptures (Isa. xlv. 7), 'I form the light, and create darkness; I make peace and create evil; I the Lord do all these.'

God created both the darkness and the light, the good and the evil in his creature, as we shall show, and also how 'the Lord' was 'provoked.' In the first place, the Divine Light is the 'Lord,' and when the Light becomes the Soul in a man, that man is the Lord by being made one with the Divine Light; this is the union of God 'the Light' and man, and this having now taken place is the coming of the 'Son of man' or of the Soul of man, the entering in of which 'Soul' quickens the creature who receives it, who is said to be—prior to this—'dead in trespasses and sins'; and by this he is 'risen from the dead' and made 'Lord,' i.e., a Governor, Ruler, Bishop, or Master—as the word 'God' means.

Thus in Scripture, you read of many addressed by this title—'Lord'; 'Sarah' calls 'Abraham' lord, and there are many other types set in the Word of him that was to come in 'the end'—'Shiloh'; the name 'Abraham' signifies a 'Father of a great multitude,' 'Sarah' signifies a Princess; this 'Sarah,' in the spiritual sense, is the enlightened mind in the man, by which he discovers what God has made him and designed him for, viz., a 'Father' of the innumerable perceptions of the Divine

knowledge in God's plan of human redemption; the comprehension also of the meaning of all the types, shadows, allegories and figures in the Scriptures, what is couched under them; and has in him the Divine Seed or 'Word' that is to beget all that shall be brought into the new world or Kingdom of God. Now this is the 'Lord,' the Son of God, that is said to be provoked with Korah, Dathan and Abiram, and their company; the Lord as he is become man is provoked, i.e., God the Divine Light or Word coming in the man appointed and chosen for this purpose, is Christ the Lord, the Master, and he was 'angered with the wicked day by day,' i.e., by the evil or dark spirit that was in himself first and in all the world, which so blinded him that he could not see his call when God first called him to 'draw near unto' Him, and in consequence was disobedient; of which call it is written (Jer. xxx. 21), 'And I will cause him to draw near, and he shall approach unto me; for who is this that engaged his heart to approach unto me? saith the Lord'; and mark the very last words of the chapter, it relates to the 'latter days' when these things should be perfectly 'considered.'

Again, read Isa. xlii. 19, of the 'blind servant,' and why so blind? even because the 'iniquities of all were

Men, in ignorance of the nature and love-designs of God, to endow bemanity with His own Life, have judged it the highest presumption to espire to an actual union, and count it 'blasphemy' now it is declared to be facted in accordance with the ancient and gracious promises recorded, i.e., God dwelling with us by His Spirit exalted in man, yet on a level with us all in the outward nature. Yet they will composedly call themselves by titles of 'King,' 'Lord,' 'Bishop,' etc., to exalt the animal being, and when the Lord in mind appears among them, 'blaspheme' against his prerogative.

caused to meet' on or in him, that is to say, the iniquitous or unequal or wrong judgment that was in all men about God's Word, was found in him; all that the three names, Korah, Dathan and Abiram, express or denote, and by this 'troop' he was overcome, as it is written, 'Gad' (or in the Hebrew, God) 'a troop shall overcome him, but he shall overcome at the last' (Gen. xlix. 19), and (John x. 34-36), 'They are gods unto whom the Word of God comes, and the Scripture cannot be broken; say ye then of him, whom the Father hath sanctified and sent into the world, Thou blasphemest! because I say, I am the Son of God?'

Is it not plain that this 'Son' having 'learned obedience by the things which he suffered,' was once disobedient? i.e., he was not in obedience through being 'blind' or ignorant, he having in him the same belief that is in all men that have received 'Christianity' in the letter, as hitherto taught.

This was the 'iniquity of all' that met upon him, and through this 'iniquitous' belief he thought it right to resist the call of God, who was calling him to 'put on Christ,' i.e., to become Christ's humanity and therefore one, he could not imagine that so it must be; and to awake him or to bring him to obedience, God forsook him (after the Visitation of 'Paradise'), therefore it was foretold in the Scriptures, 'Zion said, The Lord hath forsaken me, and my Lord hath forgotten me' (Isa. xlix. 14), and (Ps. xxii.), 'My God, my God, why hast thou forsaken me?' Again (Isa. li. 17, and liv. 11), 'O thou afflicted, tossed with tempest and not comforted' (i.e., while the affliction lasted), for God withdrew His

Spirit from him till he should 'acknowledge his offence' (Hosea v. 15), and 'arise' or 'awake' to his call. God had given him of His Divine Life (causing a 'Paradise' of joy and innocence), but the Life was pressed down and prevented from rising to victory by the power of unbelief, called 'Korah, Dathan and Abiram'; and the forsaking or withdrawing of the Spirit of Life from the creature, fulfils the words of Hosea v. 14, then in the next chapter, the effect of affliction on the creature is seen, and he is found saying, 'Come, let us return unto the Lord; he hath torn, and he will heal us; he hath smitten, and he will bind us up. After two days' (i.e., two years, the first two years in the outer world of the New date, or of the new creation, of which this-1831, the time of publication—is the Sixth Year) 'will he revive us; in the third day' (i.e., degree of Light) 'he will raise us up, and we shall live in his sight.' This is the true 'resurrection of Christ,' viz., 'from the grave' of darkness on the third day (the third year of the new date), for 'there was darkness over all the earth till the ninth hour,' i.e., the creature (the man who is 'the earth') was 'cast into outer darkness'-being found an 'unprofitable servant'-where there was 'wailing and gnashing of teeth.' He was 'delivered unto Satan' (the 'Power of darkness') 'for the destruction of the flesh, that the Spirit might be saved in the Day of the Lord Jesus;' in which is fulfilled the words of the Spirit, given in great mystery through 'Paul' (I Cor. v. 4, 5), here is the Wisdom of God in a mystery as the Prophet says (1 Cor. ii. 7), 'We speak the wisdom of God in a mystery'; and the words allude to this very circumstance of the strange and fiery trial—the mental trial that he should have to go through in whom Satan's reign should end, and in whom the Lord Jesus should arise in the open Day of his glorious Light.

So now 'the Spirit is saved' or divided from the flesh no more 'the Spirit lusteth against the flesh, and the flesh against the Spirit '-in God's creature 'Zion'-' Jerusalem' -or 'Shiloh,' for by passing through the affliction decreed, the destruction of the flesh is accomplished and the Spirit is saved, the 'Lord' is here alone 'in his holy temple,' having cast out his adversary—'Korah, Dathan and Abiram,' those evil spirits that provoked him, in bringing such affliction upon him—and has arisen in power, for 'in him dwelleth all the fulness of the Godhead bodily' (Coloss. ii. 9); and the creature is complete in him, as the Word saith, read on,—' And ye are complete in him, which is the Head of all principality and power,' etc., N.B., making 'a show of them openly,' not any longer speaking in mystery, as he did through the Prophets, but having obtained the victory over the 'powers of Darkness,' he is now showing the truth of all the types and shadows in the Scriptures. In this coming of Christ all is fulfilled, and he 'triumphs over them in it,' i.e., in himself—in his own 'body,' which is 'the cross' (see Ephes. ii. 16).

We have now shown you 'the Lord' and how he was 'provoked'; not God in His own essence, but when he communicates to a man of His Divine nature—that degree of His Spirit called His 'Son,' i.e., that choicest Gift of Wisdom, Grace and Power that He 'reserved' till this 'last time,' to bestow on a vessel pre-ordained and prepared

for that very purpose,—then man becomes God—God-man, very man—one like all others, differing in no point of nature—and very God united in one person, and this creature under the influence of the Divine Nature, was 'provoked with evil,' and in vengeance overcame it, fulfilling what is said by 'John,' 1st Epistle v. 4—'This is the victory that overcometh the world, our faith' (i.e., our God in human nature) 'has overcome the world'—of evil, called the 'flesh and the devil,' which was pre-figured under the type of 'Korah, Dathan and Abiram'; which thing never happened temporally, but was an allegory to be fulfilled in the way we are describing, in the Lord's Anointed Son and servant Zion, the writer of this.

What an 'offence' this will surely be to the 'priests of religion,' to find that the Lord has come to put an end to their devices, by the revelation of His Truth, and to do what the Word said so long ago should be done when I (the 'New Man') came,—'When I am lifted up from the earth, I will draw all unto me' (John xii. 32). 'The heathen' (i.e., the idolaters who worship their own thinking, and 'make long prayers thinking they shall be heard for their much speaking') will now 'rage, and the people will imagine a vain thing,' yet they will find that God has 'anointed His king upon Zion, the hill of His holiness' (Ps. ii.).

Now we have shown you the signification of the name 'Dathan,' viz., custom or law, and this being swallowed up is to show that 'Christ, the Man of God,' should put an end to all forms and customs that men have followed as

^{&#}x27;Custom' has exercised so tyrannical a dominion over all nations of the earth, that it has come to pass—in many instances—as a 'law of God,' and

'religion,' by giving forth (when he should come) the true meaning of the recorded Word, the mysteries of which no man could form any just conception of, although they have pretended to; and if they had obeyed the command given through 'Paul' (I Cor. iv. 5), 'Judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts'; then they would not have built up such a 'Babel' of different opinions on the Bible, which has so dishonoured God and his Word, and they would not have the mortification of seeing their 'stately' fabric fall to the ground, of which 'fall' one of our own Poets (Shakespeare) prophesied in the well-known words, though not understood,—'The cloud-capped towers, the solemn temples, the gorgeous palaces—yea, the great globe itself with all that it inherits, shall dissolve; and like the baseless fabric of a vision, leave not a rack behind!'

Shakespeare has not been considered a Prophet; neither would 'Isaiah' be, had he prophesied in these days, so 'full of faith' are our 'divines' and the people that hear them, but would be counted a madman. And though the 'Man of God' is now come, for whom the Scriptures were written (2 Tim. iii. 16-17), they believe him not, though to

indeed has been instituted by the Spirit—though not understood—in the 'religious' observances of the various creeds. Here, in this country, the majority of 'church-goers' and mock-worshippers, attend their buildings and perform their 'services' from mere custom, and follow the ordinations and inventions of Priestcraft, because they have been accustomed to 'salve their conscience' in this way, in order to keep friends with God, and as Zion says, 'blindfold Him with appearances.' Then it was these deceptions—the 'deceivableness of unrighteousness'—that the Righteous or Right man is come to do away, and establish sincerity and truth in its place, that all who will kear and submit, may be freed from bondage, and 'worship in spirit and in truth' the One God whose Law is Love.—C. B. H. November 14, Year 71.

him it is given to know the mysteries of the kingdom of Heaven, that he might perform that 'good work,' that best of all works that ever were performed on earth, viz., of opening the mysteries to the understanding of men, that strife and division may be done away, and that with one heart and with one mouth they might all glorify God ('who is a Spirit') by being made partakers of the One Light, and so be of one heart of love and peace one with another; acknowledging God alone to be wise and themselves foolish. But this state of things could never be brought about until the True Light of the Scriptures was given, until God set up His Standard as He said he would in the latter day, Isa. xlix. 22, and see lix. 19—'So shall they fear the Name of the Lord from the west, and his glory from the rising of the sun';—the man is 'the west' in whom the Glory—the 'Sun of Righteousness' ariseth;—'when the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him. And the REDEEMER' (the Word of Truth) 'shall come to Zion,' etc., and this is the 'New Covenant,' as the following verses describe if you read them; and chapter xlix. from verse 22 to the end. A just and impartial consideration of these Scriptures, seeing how and when they should be fulfilled, will do away all the old 'customs' set up by the world professing 'Christianity,' in which they have perverted the Law or Word of God, and set up laws of their own; and have not discerned that the Lord-who is called the Son of God's love, i.e., Wisdom emanating from the Deityshould in 'the end' take upon him a human body, called 'the Church' or Zion, of whom the Lord—the Spirit is the Head, as saith the Word in Col. i. 18 and on, observe,

'And having made peace through the blood of his cross' (i.e., by destroying the evil life of the person in whom He comes), 'by him to reconcile all things unto himself,' and see Ephes. ii. 14-16. Take notice, the person in whom he comes is 'the cross' upon which He—the Spirit -was crucified or crossified (as it ought to be read), for the individual that he chose for His temple was ignorant of this mysterious coming of the Lord to reign in judgment, and when he (the Lord) made his Advent, 'his own,' -whom he had chosen-'received him not,' but resisted him, and this was the crucifixion of which you read in Rev. xi. 8, in the 'great city, which spiritually is called Sodom and Egypt'; now this spiritual Sodom is none other but he in whom the Lord is come, and wherein he (the 'Sun of Righteousness') was crucified, i.e., resisted or opposed through the darkness, ignorance or blindness of the creature; but the creature being-by the Power of God - given up to mental sufferings, is brought to obedience and resigns up his own life, he sheds his blood, i.e., gives up all his former wisdom and 'knowledge'-this is the 'blood,' as the Scripture says in another part, 'The blood is the life'; and the creature being thus humbled God sheds His blood-which is the Divine Life consisting of Light and Love-into the soul or heart, and so 'peace is made' between God and man!

Then because the creature hath humbled himself, and became obedient to this death—even the 'death of the cross,' viz., the giving up of his own life, as it is written, 'He that loveth his life, shall lose it,' etc., so God has thought him worthy to have the Divine Life, and hath highly exalted him, and given him a name which is above

every name; -i.e., the name 'Jesus,' the Divine Life, light and knowledge-which is the name at which 'every knee shall bow, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father' (Phil. ii. 8-10). The writer of this Epistle (addressed to the 'Philippians') writes as though this had taken place, and it has been so received—as an history of events past, whereas it is the 'wisdom of God in a mystery' prophesying or foretelling of His coming in human nature, and addressed to or left on record for the instruction of the instrument in the end, who is told to let the 'same mind be in him which was also in Christ Jesus; who, being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men,' etc. (verses 5-7).

Now it would be wise of everyone to ask a question or two of themselves here, upon the above words, and it will be found if the truth respecting 'Christ' was ever known. First, was Christ (as the people called 'Christians' have understood) made in the likeness of men, for they say he was begotten in the womb of a virgin woman, by the Holy Ghost? then according to what they say, he was not of man's begetting, but God's, but if he is 'made in the likeness of men' it must be in every respect of birth and bringing up, etc., having the same ideas and the same feelings of nature in every point, he must be 'fashioned' exactly like other men, performing all the functions of animal life, so acting as no one would know him from another man; and to be a perfect 'likeness' he must have infirmities, but this the professed 'Christians' will not allow.

And the Word saith, God 'gave him a name,' implying of course, that prior to this Gift being given, he had not this name that was 'above every name'; then before this name being given him, he must have been a complete creature like any other, who had no power of his own but was dependent upon a Superior Power; and indeed such was the person of whom the Spirit by 'Paul' speaks, or he could not be said to be 'exalted'; and if he was 'raised on high' it certainly shows that he was, prior to this exaltation, in a 'low estate,' and he was raised to a state that he never expected, that he never thought of, for had he known-had he been certain that this high estate was his own by right, and he could not by any means lose it, how could it be said of him (Heb. xii. 2), 'Who for the joy that was set before him endured the cross, despising the shame, and is set down on the right hand of God'; wherein it is plain that if he had not endured the cross, he would not have had the joy, but to obtain the joy he did endure it, and then he has the happiness as his reward. So that he had nothing in possession before he did the work, but having done it, the joy then was his, and the promised blessing was given him-the Glorious Name.

Now if he was such a person as the false 'Christians' represent him to be, he must have known everything that he should have, that everything was his, that he had the 'joy' already—as God; and there could no change have taken place (of joy or otherwise) in his feelings, at one time more than another.

But we are aware of the delusive way in which the pretended 'wise' set this forth, but if a man has but his

eyes half open, he can see the fallacy of their doctrine about 'Christ.' They say, 'Ah! as God he knew all things; but as man he did not!' Here's a jumble of nonsense, to think that the being could know all things, and yet be ignorant at the same time! this is the stuff the 'Christian' world have had crammed down their throats, and have been obliged to swallow, or be looked upon as 'infidels' and denied the use of the 'Holy Sacrament'! But these evil and dark doctrines are those 'wicked men' 'Korah, Dathan and Abiram' (this latter name signifying a 'father of fraud,' see footnote, p. 39) that have provoked the Lord; and now the light must be divided from the darkness, and the darkness must disappear, for it is written of the Holy City, 'There shall be no night there' (Rev. xxi. 25).

Now three things we must here well consider, and weigh in the balance of equity and justice, that a right understanding of this subject may be obtained. First, What is God? Second, What must we understand by God's 'right hand,' unto which Christ (the 'Anointed') is exalted? Third, What is the name that the Appointed One has given him, that is above every name?

'God is a Spirit' (John iv. 23), therefore Incomprehensible!—that Spirit or *Power* that gave *existence* to all

In a later work of July 10, Year 10 (Vol. IX., particularly from p. 28 on), there is notable illustration of this (heretofore) insoluble point, viz., the distinction between the 'Eternal Son' or 'Spiritual Flame,' and the 'adopted Son,' or human nature, yet become one in substance and existence by the perfect union and intimate fusion of the two natures. And this knowledge not being given—the new creation not having taken place—has caused all the untenable doctrines, and disorderly notions concerning 'Christ,' which have confused the 'religious' world, and it is Zion's object to expose and demolish here; interweaving the Scriptures as he goes on to the sequel, the solution of the whole lying in one.

things, and supports them in their existence, and is in everything the Life of the thing, and there is no circumscribed place, station or situation for Him.

He is not in a body in a place above the sky (as 'Babel' represents), sitting on a throne, up unto which they say Jesus ascended and sat down at His right hand, where he has been now for near two thousand years, interceding for man on earth to keep God from wreaking His vengeance on the poor creatures! Surely it must be some other Power that made them, that he has such hatred towards the race, according to this notion of 'Intercession'! Who could love such a Being as this? Well may they be groaning and sighing, crying and complaining, and mourning when they reflect that they have such a Being to please; for after all their 'doings.' praying often, keeping themselves in good order and punishing their poor bodies in various ways, doing all the 'good' they can,1 giving alms, attending regularly at 'church' or 'chapel,' and reading the Bible morning and night, and particularly on Sundays, supporting 'church' schools, sending the 'blessed' 'Missionaries' to 'convert' the poor 'heathen,' and subscribing to every public Institution; after all these 'good' deeds, God may still be angry with them; for say they, 'God is so Just, that makes Him so ready to take vengeance!' But is it a principle of Justice to punish poor helpless creatures that did not give themselves the existence they have, nor can help themselves to one good thought? Ah! you have not understood the subject; God is Just!

¹ See Letter of April 27, Year 10, Vol. VII. p. 244, on the delusive nature of these 'doings.

and His justice is to destroy that power that has afflicted the poor human race (viz., the Spirit of Error), and redeem This is Just of Him, and this He will do; and us from it. it is unjust in any man to be so proud and ignorant as to deny this, and oppose the means by which He is bringing this great blessing to man—this is the 'iniquity' so much complained of in the Bible. Oppose not His justice therefore, if you wish to be made a happy partaker of the benefits; receive the Light and Truth of His Word that is here given, that you may enjoy happiness, for the 'Word is God'—the Knowledge that opens the mystery of the recorded Word; this is Light, and 'God is Light' who is now come to 'dwell' with us-'Emanuel,' God-with-us, and this Light is in 'the Church' (Zion), who is the beginning, the first-born from the dead, according to John i.—'And the Word was with God,' i.e., with the 'master'-one to whom the Deity gives (by His power) the Light to understand His recorded Word, given through the Prophets in all ages of the world. The Word shall be given to the chosen one—the 'Anointed,' and shall be his 'Anointing,' who is 'the beginning,' or by whom I will begin the New Era, or the reign of Light on the earth, which shall chase away the false 'Christianity' from the minds of men, that they may know the truth and thereby be 'made free'; and 'If the Son' (the Truth) 'make you free, ye shall be free indeed' (John viii. 36).

This choice Gift from the Deity—closeted from Man until now—is God, it is His offspring, His Wisdom and Power put forth, and is the Divine Nature—'the Spirit or essence of prophecy,' of which the 'Church' (Zion) is now made a partaker, according to the 'exceeding VOL X

great and precious promises' (2 Peter i. 4) that stood on record so many ages, to have their fulfilment in the 'due time' in the 'called' of God 'according to His purpose,' whom God foreknew, and whom He did predestinate to be conformed to the image of His Son—the Eternal Word. Read Rom. viii. from verse 28—'It is God that justifieth,' and has set us at his own right hand in the Heavenly Light; this takes him from the left hand, which is darkness, and puts him on the right side, giving him the right understanding of the Word, and power to explain it in its right order to his fellow-men, that they also might understand and be no longer led by the 'false Christ,' in all sects and parties of 'religion' that compose the great 'Babel.'

So here you see who it is that God has set on His own right hand, viz., the 'called' and 'justified' one, who is none other than the writer of this, who asks you to give worship to the Word of Truth by him, 'which But the creature is a man like another, yet standing at God's right hand-having in him the Word of God and being in union with it, the 'Word made flesh' and dwelling in him-he is made thereby the Mediator between God and man, as it is written (I Tim. N.B., 'to be testified in due time'; now to testify is to witness, to prove or give evidence to evince the truth of a thing or of any point, and this was not made clear when the Word was written, but must remain a mystery till the 'appointed' or 'set time,' when the 'Man Christ Jesus' comes to mediate, i.e., to interpose as an equal friend between two parties to effect a reconciliation between them.

Now it is not because there must be a Mediator, that you are to suppose that God is angry with the human race; no! God in the creature 'is angered day by day' with the falsehood, for these are the days of 'righteous Lot' (Christ 'the Righteous') who is 'grieved with the filthy conversation of the wicked, and his righteous soul is vexed with their unlawful deeds' (their dark doctrines), by which God is represented as a cruel Tyrant, instead of a benevolent, infinitely wise, and good Being, and the Saviour and Redeemer of men.

The mystery of the Mediatorship is as follows,—God is not honoured by man—God is not known by man in the state of darkness which he has hitherto been in; their minds are at variance with the Word—'which is God,' and men worship their own devices, i.e., their divers doctrines, 'laws' and 'customs,' that they have set up and called them 'ordinances,' and they are so—of their own ordaining, but not of God's, no, not any of their doctrines nor forms of 'worship' which they call 'Christianity.'

God therefore does not approve of these 'systems' that they have adopted, and they being faulty must be done away, because they cannot give Life to Man, they cannot by their 'forms of worship' bring peace to man; it is the 'Old Covenant' under which Man was to remain 'till the time of re-formation,' that the Spirit by 'Paul' speaketh of in Heb. viii. 7 and following—'For if that first' (state of man) 'had been faultless, then should no place have been sought for the second,' and N.B. (11th verse), 'They shall not teach every man his neighbour, and every man his brother, saying, Know the Lord;

for all shall know me, from the least to the greatest, For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.' 'In that he saith, A new' (i.e., a new man, a new law, a new state better than the former. The word 'covenant' is not in the Hebrew), 'he hath made the first old.' (The 'old man,' the old historical 'Christianity'). 'Now that which decayeth and waxeth old is ready to vanish away.'

Before we proceed any further with the point in hand, we see it needful just to say a little upon this last-quoted passage of Scripture; the promise here mentioned is not made to any people called 'Jews' as a nation, neither is it made to any body of 'Christians' who have given themselves the title of 'Israelites'but it is a false name and a perversion of the truth. The promise is made to the 'house of Judah and the house of Israel' [see Jer. xxxi. 27, and explanation Part II. (Printed) pp. 67-69]; i.e., the New Man 'Christ,' who is the 'House of God' where judgment should begin (I Peter iv. 17), this is the House wherein the Word of Wisdom, God, should overcome the evil and prevail against it, for Israel signifies an 'overcomer' or 'prevailer,' and Judah signifies 'confession' or 'praise'; and the person in whom this Spirit of power is given, bears the name of Israel and Judah by virtue of the 'indwelling of the Spirit,' and is thereby the 'House of God' with whom the 'New Covenant' is now made and in whom it stands; i.e., the performance of the Promise,

It will be found, now that the 'Mediator' is in reality formed, that he always has the subject 'in hand,' and is leading up to it in every seeming digression, though such numerous illustrations are involved by the nature of his office.

God's power put forth in the creature, working mightily in him till He brought forth the new creation, or in other words, till He 'raised the dead'—till Life was brought forth. Now this 'covenant' differs from the old, viz., the one that God made with me in my 'old' or former estate of weakness and impotency, which ('covenant') depended upon the obedience of the creature; for this state is 'the fathers'—the old nature, the 'dry ground' out of which 'the root' came, i.e., Christ the New Man or young man—the 'Son of the father, in truth and love.'

So here is 'the fathers' that God 'took by the hand to lead out of the land of Egypt,' i.e., out of bondage, anguish and tribulation, this is the meaning of 'Egypt' in the Word.

The 'first covenant,' then, was God's sending His Spirit unto me, creating His Divine Life in me, whereby I 'became a living soul': He breathed into the creature the Breath of Life-this was the first 'Adam'-but the 'serpent' being in the way (the evil being in the creature), prevailed over the good, and the creature by the predominance of the 'Power of darkness,' was not obedient to the Heavenly calling, 'knew not the Day of his Visitation' (Luke xix. 44), but crossified the Lord of Life and Glory, and fell away from the Divine Life and lost it. Here was the affliction that extorted the bitter cry, 'My God, my God, why hast thou forsaken me?'—and in this is fulfilled the words of the Spirit (the real and only 'Apostle') through the instrument (Rom. ii. 9), 'Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first and also of the Greek.'

This is the 'falling away,' and the revealing of the man of sin (as before mentioned), that must take place 'before the Day or Light of Christ could come,' for God must 'take away the first to establish the second'; so to the second all is revealed of the Truth, and now the first holds his peace,—'If anything be revealed to another that sitteth by, let the first hold his peace' (I Cor. xiv. 30), for the second is 'the Truth' himself.

And so it is written, 'The first man Adam was made a living soul; the second man or "last Adam" a quickening Spirit. Howbeit that was not first which is spiritual, but that which is natural; and after-Ward that which is Spiritual. The first man is of the earth, earthy; the second man is the Lord from Heaven. So when this corruptible shall have have put on incorruption, and this mortal shall have put on immortality, then death shall be swallowed up in victory,' i.e., the 'old man'—'Korah, Dathan and Abiram'—is swallowed up by the 'New,' viz., 'Father, Son and Holy Ghost.' Read I Cor. xv. 40 to end.

Christ's kingdom is now built up on Satan's ruins, i.e., the New Man 'Christ,' is risen in the same human being in whom the 'old Adam' is destroyed for disobedience.

The law of God was given to the 'fathers,' but the creature did not keep it but let it go, broke it, and, 'I regarded them not, saith the Lord.' (Heb. viii. 9). And the creature became an outcast—cast out from the presence of the Lord, with the 'curse' upon him; but when he found what he had done, he returned and acknowledged himself guilty concerning his brother, and confessed himself blind; thus returning with a new mind—which was wrought in him by the 'rod' of mental affliction—he obtained the

promise, because he endured to the end of the fiery trial without a murmuring word; and this is the 'Son' with whom the New Covenant is made that can never be broken, the everlasting covenant, not made upon conditions, but by the oath of God, who 'sware and will not repent, Thou art a priest forever, after the order of Melchisedec' (Heb. vii. 21).

And now I, God, am the Teacher in thee, for self is underfoot; so the Word which I spake by my Prophet is fulfilled, 'They' (plural, because the man was united with evil) 'shall no more teach every man his neighbour,' etc. For thou art My 'Sent,' My Son 'Shiloh'—the 'Mediator' between My Word and man, because thou hast my essential Word of Light, and 'For thy sake, O Zion, I will not hold my peace, and for Jerusalem's sake I will not rest, till the light' (righteousness) 'thereof go forth as brightness, and the salvation thereof as a lamp that burneth' (Isa. lxii. 1),, and (lx. 3), 'And the Gentiles shall come to thy light, and kings to the brightness of thy rising.' My Word by thee, My Son, shall show the truth of my recorded Word, and this shall reconcile men to me; they shall see the truth and be in the same light, and then they will dwell with me in peace.

The old 'title' is plainly done away in Zion by the Divine operation, viz., the 'World, the flesh and the devil,' as shown in Korah—the cold hard-hearted 'world,' Dathan—the carnal customs, laws and ordinances of the 'flesh,' and Abiram—the 'Father of fraud,' i.e., 'lies,' and deceptive inventions in 'religion,' instigated by the Spirit of error—'the devil.' And the possession of the New name, Title, or power, by the 'Overcomer' and 'Inheritor of all things' (Rev. iii. 12, and xxi. 7) is demonstrated by the triumph over the evil Three, and by the superlative Divine qualities denoted in those expressions, or attributes which follow (pp. 40-41). For 'King of kings' and 'Lord of lords,' see the exact definition in Epistle of December 21, Year 7, Vol. II. pp. 131-135.

Here then is the Name that God has given to His 'chosen,' 'that is above every name,' viz., the Divine Nature, the Offspring of the Deity—the 'King of kings,' and 'Lord of lords,' the Mighty God—'Wonderful'—Counsellor—Everlasting Father—'Prince of Peace'! not an empty 'title,' but the power given that is expressed.

First—'Wonderful'; wonder-full indeed! that 'Christ' should thus appear 'in the end of the world, to put away sin by the sacrifice of himself'; wonderful his 'coming in the flesh,' i.e., in sinful or dark human nature, and in that nature suffering death by sin, i.e., unbelief; wonderful his resurrection in the creature, and his coming the second time without sin, having 'through death destroyed him that had the power of death' (which is the devil), and delivering the creature in whom he comes from the fear of death, who all his lifetime was subject to bondage' (Heb. ii. 14, 15). Wonderful his mediation and intercession, opening the Word of Life that ever was sealed up from man, and thus reconciling the mind of man to God, causing the two to walk together in peace who before were far asunder in judgment—' How can two walk together, except they be agreed?' (Amos iii. 3). Wonderful this! both to believers and unbelievers.

Second—'Counsellor,' who knoweth the Divine law in every point, and will clear all from every charge, that give their cause into his hands. 'Mighty God,' mighty in the knowledge of the Scriptures, that none can confound him; mighty in 'spiritual arms' to 'confound the gainsayers'; and mighty to convey comfort to the broken in spirit, and to heal their wounds;—'I have laid help on one that is mighty; I have exalted one chosen out of the people'

(Ps. lxxxix. 19). 'The Spirit of the Lord God is upon me; because the Lord has anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to the bound; to proclaim the acceptable year of the Lord and the day of vengeance of our God; to comfort all that mourn' (Isa. lxi).

'Everlasting Father,'—'The promised Father of the future age' (Pope's 'Messiah'),—the Word of the Lord abiding for ever here on earth, to beget new life in men continually.

'Prince of Peace,' the Offspring or Son of the Deitythe God of Peace, who bringeth everlasting peace to man; for 'God is in Christ, reconciling the world unto himself, not imputing their trespasses unto them' (2 Cor. v. 19),no that cannot be, for they were imputed unto himself, i.e., to the human nature or person in whom the Spirit came, which or who is 'himself' as a man and his wife are one. The Spirit (the 'Lord') is the Bridegroom, and the person becomes the 'Bride' when brought to 'obedience,' and is even so in a state of sin or 'adultery' (as it is termed in the Scriptures), for the person being chosen of God for the 'Bride,' has given unto him that portion of the Spirit of Life called the 'earnest of the incorruptible inheritance, until the redemption of the purchased possession' (Ephes. i. 14), this is the 'Seal'; yet so insensible was he to the knowledge of what he was destined for in future, that he did not separate himself wholly from the 'spirit of this world,' but was mixed with its 'wisdom.' He was proud or pleased with the beauty of his inward and spiritual 'ornaments'—the feelings and teachings of the

Divine Spirit of Wisdom and Life within him; yet strange to tell, he was not aware that these were the peculiar Gifts of God, part of that choice Gift by which 'redemption' was to be consummated; and being insensible to its value, he mis-used it.

He received the 'portion of goods' that fell to his lot, which he 'requested of his Father,' but he became prodigal with it, and was the very identical 'Prodigal Son' mentioned in the Word, and therefore is described as going into a far country, and there wasting his substance with harlots and riotous living, until he spent all, i.e., until he lost the Spirit that was given him, and he began to be in want; and in this state of destitution and darkness he went a step further, viz., he 'joined himself to a citizen of the country where he was,' and he 'sent him into the fields to feed swine,' i.e., he joined himself to one of the 'sects of religion' in the outer world, and they made him 'a preacher' among them; this is the very meaning, and no other, of the parable. Then there arose a mighty 'famine' in his soul, he was mentally afflicted finding he was without the Spirit, and feared he should perish everlastingly; then came the resolution to return, and the Father receives him with joy, and the 'best robe' (the 'beautiful garments'-'Christ') is put upon him, the 'ring on his hand, and the shoes on his feet,' and all is 'made merry with music and dancing'; which are the symbols and emblems of everlasting love and union, and security of standing in God.

This is further described and foretold in the Prophecy of Hosea ii., where the bride is described as playing the harlot, wandering from her husband, and going after many lovers; and 'therefore' the Word saith (verse 6), 'Behold, I

will hedge up thy way with thorns, and make a wall that she shall not find her paths. And she shall follow after her lovers, but she shall not overtake them; and she shall seek them, but shall not find; then shall she say, I will go and return to my first husband; for then was it better with me than now. For she did not know that I gave her corn, new wine, and oil, and multiplied her silver and gold,' i.e., she was insensible of the precious dowry that she had, she did not know that she had the Seal of Life within her, and therefore lavished it, made a wrong use of the Gift, used it as though it was her own, and did not give glory to God, nor separate herself from the false spirits of 'Baal'; mixing the Holy Seed with strangers—blending it with this world's wisdom, and did not come clean away and abide with her Husband only. 'Therefore' the Gift was taken away, as saith the 9th verse, 'I will return, and take away my corn in the time thereof, and my wine in the season thereof, and will recover my wool and my flax given to cover her nakedness. And now will I discover her

This action of the creature through pride and self-consequence (which is in the whole world of men and women, and is the 'dust' out of which he was formed), and at the same time, ignorance of his or her make and Maker, is set forth in many different figures and various ways and allegories in the Scriptures, of which this in 'Hosea' is a striking and powerful exemplification; and Zion has consequently treated the subject variously—with the one end in view—in many of his subsequent writings; and the mental vision of this wondrous work of God, may be much expanded by consulting Epistle of February, Year 8, Vol. I. pp. 218-222,—on the 'return of the Virgin'; and the sublime elucidation of the 'Eunuch,' in the 'Dialogue,' Vol. IV. pp. 143-160; or again, December 26, Year 11, Vol. VII. pp. 176-181 of Adam's 'uncomely' behaviour. But suffice it now, that God is known as the Supreme and only Giver, both of 'talent' and 'genius' to typical 'man,' and at last the everlasting perfection of all, His own Self or Derivation 'Christ'—the Eternal 'Man,' whose Word begets the same Divine qualities and virtues in degree to each recipient, who is meek enough to accept the Free Grace and adoption of Sons, with the First-born nto Life.—November 22, Year 71.

lewdness' (or folly) 'in the sight of her lovers, and none shall deliver her out of my hand. I will also cause her mirth to cease, her feast days, her new moons, and her sabbaths, and all her solemn feasts. And I will destroy' (make desolate) 'her vines and her fig-trees, whereof she hath said, These my rewards that my lovers have given me; and I will make them a forest, and the beasts of the field shall eat them. And I will visit upon her the days of Baalim' (the word means 'My idol'), 'wherein she burned incense to them, and she decked herself with her earrings and her jewels, and she went after her lovers, and forgat me, saith the Lord'; i.e., she decked herself with the Word of God, as recorded in the Bible, but handled it deceitfully-not knowing then the depth and mystery of it; she prostituted it to a wrong use, which same offence is in all the world. She, in her blind seal, gave the Word a wrong meaning, and this is the great and crying 'evil' so offensive unto God; this is the 'great transgression,' although men think it the least and make very light of it, but until they see this and become reconciled unto God, they cannot enter the Spiritual kingdom, for this shuts the door against them; this is what they must 'repent' of and 'forsake' (Prov. xxviii. 13), for it is grievous to the Spirit of God; this is 'unrighteousness' in the true sense—in the very abstract.

And so it is written, 'If ye said ye were blind, ye should have no sin; but now ye say, We see; therefore your sin remaineth'; i.e., if the professing 'Christian' world will now say—when they read these writings,—'Surely we are blind—we saw not these mysteries before—they are now revealed through Zion!'—then they

shall have no sin-they are not 'sinners' any longer in the sight of God. But if they are obstinate, and still say they have the truth, they see aright, etc., then their 'sin' (darkness) 'remaineth.' For this was the 'sin' that brought the direful sufferings upon the Lord's Anointed—the Bride, because the 'sin' of the whole world was found in him or her-the 'She-man' 'Ad-am,' and he suffered for it, as it is written (Heb. vii. 27), 'For this he did once when he offered up himself, in offering up sacrifice, first for his own sins, and then for the people's'; but his sufferings are now over, he need not do it 'daily,' as the 'Priest under the law'; and as this was done as a type (ceremoniously), so to fulfil the type the Anointed One must offer up 'himself once'; i.e., not a body being nailed to a 'cross' of wood, but he submits to the mental sufferings that must be laid upon him (as foretold throughout all the Scriptures), till all that is called 'self' or his own life-the 'natural man' or mind was put to death, destroyed. By the 'natural mind' is meant the natural light of the mind, which is in reality darkness, and is called the devil, for the Word saith, 'Take heed

It is seen in the 1st chapter of the Prophecy of Hosea (which name signifies 'Safety or Saviour') that the promises are made to 'Jezreel,' which means the 'Seed of God,' synonymous with 'Shiloh'; and the afflictions which follow the whoredoms, described in the next chapter, are to deliver this 'Seed' in safety from its surroundings in the human heart of the chosen one, as the 14th verse shows, speaking of the 'allurement' and consequent 'comfort.' Now the 'natural mind' in all people, audaciously speaks of these things as 'minor prophecies' of 'minor prophets,' because they can see only the literal and fleshly sense, and it is in this the Word is 'prostituted,' i.e., as a female in the animal world, who surrenders herself to any male for the sake of gain, is termed a prostitute, so the Sacred Spiritual Word is made common to all, for outward advantage, by the 'fornication' and 'lusts' of earthly wisdom. And all the 'sex-problems' of the animal race, that so vex and perplex this age, are solved now by the fulfilment of the types.

that the light that is in thee, be not darkness; for if the light that is in thee be darkness, how great is that darkness'? (Luke xi. 35), 'great' indeed was this in the Lord's Anointed, insomuch that it 'darkness' was called the 'Devil' (the 'Adversary'), it 'had the power of death,' it brought the death—the spiritual night upon the Anointed One, yet through this death the 'devil is destroyed'; as it is written (Heb. ii. 14), 'Forasmuch then, as the children are partakers of flesh and blood' (i.e., 'sin' or darkness and ignorance, a nature like all others in every point, nothing excepted), 'he also took part of the same; that through death he might destroy him that had the power of death, that is, the devil.' This was the 'man of sin that defiled the temple of God'-i.e., the Lord's 'appointed' 'elect' or 'chosen' One; and it is written (1 Cor. iii. 16, 17), 'Know ye not that ye' (Mine elect) 'are the temple of God, and the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which ye are.' This is 'Esau' whom 'God hated,' and said he would destroy, see Deut. xxxii. 41, 42.—'If I whet my glittering sword, and mine hand take hold on judgment; I will render vengeance to mine enemies, and will reward them that hate me. I will make mine arrows drunk with blood, and my sword shall devour flesh; with the blood of the slain and of the captives, from the beginning of revenges upon the enemy'; i.e., the Devil-the Adversary of God, that usurped the seat in His temple. Then read the next verse and see the rejoicing because the enemy is slain, 'Rejoice, O ye nations, his people!

for he will avenge the blood of his servants, and will render vengeance to his adversaries, and will be merciful unto his land'; i.e., to Zion—'the Land of Canaan,' into whose Light all must come, all must stand on Mount Zion, for here is 'the Lamb,' here Jesus Christ the 'New Man' is risen, of whom the spirit by 'Paul' thus speaks (Rom. xv. 8), 'Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises unto the fathers; and that the Gentiles might glorify God for mercy; as it is written, For this cause I will confess to thee among the Gentiles, and sing unto Thy name. And again he saith, Rejoice, ye Gentiles, with His people. And again, Praise the Lord all ye Gentiles; and laud him, all ye people.' For now is fulfilled these words in Isa. xi. 10-'There shall be a root of Jesse' ('out of Zion'), 'which shall stand as an ensign to the people, to it shall the Gentiles seek; and his rest shall be glory.' 'Jesse' signifies a 'Gift' or 'oblation,' 'debtor,' or 'being,' the Spirit therefore means the creature in whom the 'root'-the Lord is come, these 'twain' make one New Man, so making peace, the 'Gentile' and the 'Jew' in one, rejoicing together.

Now it hath been the 'custom' or 'law' with men called 'Christians,' to understand the Bible as a history, and read it in the 'letter,' for they could not (with the 'natural mind') have the judgment or knowledge of it until 'David' the 'Beloved'—'the Lord,' should come; but here their custom or law ('Dathan') is swallowed up. Here is 'the man Christ Jesus, who gave himself a ransom for all, to be testified in due time,' i.e., as we

have before described, he gave up his own life to the 'anger,' the 'fire' and the 'wrath' to be destroyed, that he might ransom all, i.e., that the 'Spirit might be saved'—the eternal Crown of Joy that was set before him might be enjoyed; for this is the 'All,' because in it are all blessings contained, in it all happiness, all strength, all virtue, all Grace is found. This 'all' (the Divinity) died or departed from Adam (the 'living soul') in his first state, by his disobedience; but in his 'last' or 'second' state, being brought to obedience, 'all' is made alive, and herein is that saying fulfilled, 'As in Adam all die, so in Christ all is made alive.' 'Now is Christ risen from the dead, and become the first-fruits of them that slept; for as by man came death, by man came also the resurrection of the dead.'

Now you have had a 'custom' or 'law' among you to believe and to 'preach' about a man being nailed to a cross of wood, and shedding the blood of his body for your sins; and that he was buried in a tomb and again from the dead, which you call 'resurrection of Christ'! But such things never took place literally; it was placed in the Book by the Wisdom of God, in the shape of a history, yet it was not so, but prophecy foretelling of his coming (in Spirit) in 'the end.' Now the new and living 'Man,' is risen out of the 'old' and 'dead' man, and so he is the 'root of Jesse' risen to reign over the Gentiles, risen from Adam, or come 'from Edom.' The 'first-fruits' appear in him that was asleep, and was called to 'awake,'-'Awake, awake, stand up O Jerusalem! thou that hast drunk at the Lord's hand the cup of his fury,' etc.,-

here is the place where 'Christ' is risen, and from here the glorious and everlasting 'Gospel' goes forth.

Now we ask, how could 'Christ'—as the false 'Christians' preach, be the first begotten or risen from the dead. Surely if they will have the Bible as a history, there were men risen before him, we need refer to none other than 'Lazarus.'

But they have not had the understanding of the subject, neither could the mere 'natural man' have it, and now the truth of it is come, they are called upon to give up their former opinions, that they might live with Christ the 'True Light'; and as they were ignorant of the mystery they are not chargeable, for 'where no law is, there is no transgression.' But now the Divine Law is going 'forth from Mount Zion, and the Word of the Lord from Jerusalem'; fulfilling what is said in Zech. xiv. latter part of 5th verse—'And the Lord my God shall come, and all the saints with thee.' Verse 6 - And it shall come to pass in that day, the light shall not be precious, nor thickness' (so the Hebrew reads), i.e., light and darkness shall not be mixed together, makes confusion—'Babel.' Verse this it shall be one day that is known to the Lord' (it shall be the 'Lord's day,' or light), 'not day nor night; but it shall come to pass, at evening time it shall be light'; -i.e., when Zion is brought back, who is the 'evening star' in whom the 'Morning Star' appears—the Light, this is the 'evening time' here intended, and now 'the evening and the morning is one day,' for it is written, 'The watchmen shall see eye to eye, when the Lord shall bring again Zion' (Isa lii. 8), i.e., after being VOL. X

cast out—become an outcast, after 'being driven out of Paradise'; and after having endured the curse for the disobedience, as you may read in the Book of Deuteronomy xxviii. beginning at verse 15—read it all through.1

These are the 'sufferings of Christ'—not any nation called 'Jews' as ignorance has taught, but it is the tribulation and wrath, distress and anguish, that came upon 'the Jew'—the Soul of man that did the evil (see Rom. ii. 9), that was disobedient to the Heavenly calling; as saith the Word in Prov. i. 22 and on—'How long, ye simple ones, will ye love simplicity? and the scorners delight in their scorning, and fools hate knowledge? Turn you at my reproof; behold, I will pour out My Spirit upon you, I will make known my words unto you. Because I have called, and ye refused; I have stretched forth my hand, and no man regarded; but ye have set at nought all my counsel, and would none of my reproof; I will also laugh at your calamity;

¹ Consider this well, and attribute not such remorseless vindictiveness to the All-merciful God as against any of the beings of His Providence at any time; such ideas are a shame to the holders, and a dishonour to the Creator of all things. But rejoice that all this figurative language, in its terrible severity of expression, was verified in every particular in the experience of one of our species, set apart to receive the blessing and endure the curse. [This will be the study and employment of the real 'theologians' of the future—under the Messiah's tuition—to follow out in this, and all the innumerable variants of the Scriptures, and other Prophetic writings and symbols.] It will be noticed in verse 61 that the Hebrew reads, 'cause to ascend,' instead of 'bring upon thee,' as rendered; which is to show that all these torments and miseries should arise out of his own dark heart from the power of false imagination, i.e., the Devil or Spirit of error that caused the 'disobedience,' who was the 'sinner' against whom in reality the curses stood. These sufferings of the 'living soul' fallen into death are ended when 'obedience' ('Christ') 'casts the blame on disobedience' (Satan), as the chapter is headed by the compilers, yet knowing not. The last verse is powerfully and pathetically opened in Epistle of April 7, Year 10, Vol. VII. pp. 225-230.

I will mock when your fear cometh; when your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you. Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me; for that they hated knowledge, and did not choose the fear of the Lord. Therefore shall they eat of the fruit of their own way, and be filled with their own devices' (to end of chapter). Ps. cix. 143—'Trouble and anguish have found me.' Isa. viii. 21, 22—'They shall fret themselves, and curse their King and their God, and look upward. And they shall look unto the earth; and behold trouble and darkness dimness of anguish; and they shall be driven to darkness.' And read Jer. iv. 24-26.

These are figurative expressions to show the Fall of Adam, or the departure of the Spirit from the creature, on account of the disobedience; yet the promise remained sure, as the next verses declare (27, 28), 'For thus hath the Lord said, The whole land shall be desolate; yet will I not make a full end. For this shall the earth' (the man) 'mourn, and the heavens above be black; because I have spoken, I have purposed, and will not repent, neither will I turn back from it.' And see verse 31, the Soul of Zion is 'wearied because of murderers,' viz., the power of unbelief, the 'powers of darkness'; which you may read of in chapter vi. 22-25. Now connect this 31st verse (4th chapter) with John xvi 21-'A woman when she is in travail hath sorrow, because her hour is come; but as soon as she is delivered of the child, she remembereth no more the anguish, for

joy that a man is born into the world.' Verse. 22—'And ye now therefore have sorrow; but I will see you again, and your heart shall rejoice, and your joy no man taketh from you';—here are words, spoken in great mystery and therefore never understood, pointing directly unto Zion, the spiritual woman impregnated with the Light (for Zion signifies the mind of the creature filled with Light), the 'heaven' of which it is written (Job. xv. 15), 'The heavens are not clean in his sight'; and (iv. 18), 'his angels he charged with folly.' The 'heaven' is the heart or mind of the creature in whom God the 'Light' was to dwell, when the darkness or uncleanness (by the infusion of the Light) should be done away. The 'night' represents the dark state of man's mind that cannot comprehend the true meaning of the Scriptures, and therefore gives them a wrong meaning; this is the 'uncleanness,' and the cause-foundation-of all the 'Christianity' in the world, as professed, believed and practised in its various forms. They 'stumbled' being in the 'night,' they had not the knowledge of the Word, for the Sun was not risen—the 'Day' had not arrived, or they would not have stumbled,- 'If any man walk in the day he stumbleth not' (John xi. 9, 10).

They would not have read the Bible as a history, but would have understood it as it really is—an allegory from one end to the other, and types, shadows and figures showing how 'the Day' should come, and the night, or the darkness, be divided from the Light.

But before the 'Day' could come, the 'midnight' must be known, darkness or 'folly' must come to its

full, and this folly God 'charged his angels with,' i.e., His Messenger, His Anointed One, in whom the 'Daystar' was to arise, spoken of in the plural because the Three Divine Principles are revealed in him, he is the 'Virgin that wears the starry crown'-the 'twelve stars,' viz., the 'twelve Patriarchs,' the 'twelve Apostles,' and all the twelves mentioned in Scripture; and 'one of the twelve was a devil' (John. vi. 70), i.e., the darkness or uncleanness of the human selfhood, and this is the devil that is in all the false 'Christians'; and when this devil is cast out, then 'Matthias' comes in his stead (in Zion), which name signifies the 'Gift of the Lord,' i.e., the Name of the Lord, the 'Sun of Righteousness,' of which Divine Light the natural sun is the sign or emblem; and the 'twelve signs of the Zodiac' are to represent the coming of the Lord in Zion-who is the twelve months, for as the sun enters the twelve signs in the course of one year, which brings twelve seasons or twelve changes, every month a different operation and effect, so in the course of twelve months' working in the human nature—the appointed person (the Writer of this), did God produce the 'twelve fruits' of the 'Tree of Life,' which fruits are expressed in the nature and quality of the 'twelve stones' mentioned in the Book called 'The Revelation' xxi. [See Vol. IX. pp. 158, 159 for the significations.]

But as the day would have no beauty without the night preceding it, and as the summer would not be pleasant and delightful to our senses, but for the cold winter preceding; so happiness could not be *enjoyed* without sorrow preceding it; thus real happiness is to be delivered out of sorrow and translated into joy, it is then

ineffable—complete, there is a real and substanial enjoyment, So the Word or Spirit ('Jesus') said to the twelve ('Mazzaroth, Job. xxxviii. 32, or Zion—the 'twelve signs'), 'Have I not chosen you twelve, and one' (i.e., one part) 'of you is a devil?' viz., 'Lucifer' (the 'Bringer of Light') or 'Satan,'-the same is Venus, as seen in the visible 'heavens,' the Morning-star 'Lucifer' goes before the Sun and appears at daybreak, and in the evening follows the Sun and is then 'Venus'; here are 'they that follow the Lamb whithersoever he goeth,' i.e., the creature 'Zion' brought into obedience to God and walking with the Light. Now this is the Divine astronomy, or showing the substance of astronomy; for the sun, moon, stars, constellations, planets, and all in the outward and visible sphere, are correspondences to Divine things, and all that takes place in the ether above us, and on the earth below, in the course of the year, does represent how God should make Himself (Who is Light) manifest in human nature -Zion, 'the end,' in whom all 'signs' end or are fulfilled. 'God manifest in the flesh,' i.e., in sinful or dark nature, 'to destroy the works of the devil'—in it; and 'the devil' is the 'body,' or mass of error and darkness; so the person in whom God is manifested—'that the body of sin might be destroyed, that henceforth we should not serve sin' -is truly Christ's mass, who was born on the 25th of December 1781 (i.e., between the hours of 12 and 1 o'clock in the morning, just as the night of the 24th ended and the morning of the 25th began), in the Cove of Cork in This is needful to be mentioned, that there may be no charge of concealing anything, and that the astral positions of that period may be consulted by those who may wish, and make a study of astronomy. And this is it—wonder as they may—for which a festival was instituted on the 25th day of December, though it has not been known; for it could never be ascertained when 'Jesus' (according to the old 'Christianity') was born; and how should it be? for there never was a virgin woman brought forth a son in the way they have thought;—it is a delusion. But here we ascertain the time of the birth; the sign for the month of December is 'Capricorn' the Goat, upon whose head was laid (by the 'High Priest') all the sins of the people (see Levit. xvi. 20-23). This is the goat of God, symbolised elsewhere as 'Uzziah,' which name signifies the 'strength of the Lord,' or 'the kid'—i.e., buck-goat 'of the Lord.'

We have shown you the time of his natural birth, and the place, viz., Ire-land or the 'Land of Wrath.' Saint 'Patrick' was the Prophet of that country, who banished all venomous reptiles from it, and in his preaching there he called it the 'Holy Land,' and by showing the shamrock he is said to have convinced the inhabitants of the Three-one God, called the 'Father, the Word and the Holy Ghost'; which are not three persons, as men—through

The difference between delusion and knowledge is now demonstrated by actual juxtaposition;—Men have contemplated God in the stupendous works of His moving Spirit in the great Universal system made visible to us in nature, and wonder in amazement at the infinity and immensity displayed, all of which are the effortless productions of the Eternal Mind of the universe; to represent how He should at last 'come down' and become little (in the eyes of the worldly-wise) by transfusing His Divine Nature into the clay—or little world, man—and become the Mind and understanding power therein. Thus the Invisible is personified, and all the visible works—however vast, and however minute—are subordinate to and subservient of this Great End and Purpose of Eternal Love; then everything connected with this particular piece of clay—to animate the rest by—was pre-ordained and prefigured; and Zion now declares the whole counsel of God!

ignorance—have taught, but one powerful Revelation of God in human nature (the appointed person), in three distinct workings of the Divine Power in the creature, first—as 'Fire,' 'Wrath' or 'Anger'; second—as 'Light' and 'Love' arising out of the Fire or Ire which was felt; and third—the 'Knowledge' or 'Wisdom' or 'True Light' of the Word going forth in the speaking and writing, which is compared in Scripture to mighty rushing 'winds,' to denote its irresistible power [see Epistle of November, Year 7, Vol. I. pp. 106-8]; here are the three Almighty elements revealed in their distinct operations, Fire, Water (to extinguish fire, to cleanse and refresh) and Air, all active on the passive earth or mind; 1 this is the 'Trinity.' Ireland is famous for linens, particularly the county of Armagh, fine white linen is mentioned in Revelations as-spiritually-'the righteousness of the Saints.'

The word 'Selah,' put so many times at the end of verses in the Psalms, and at the end of chapters, which word signifies 'the Rock,' is the *mystic* name for Ireland.

The 'Harp and green field' are the colours for Ireland on the national flag; the 'sweet Psalmist of Israel' plays upon the harp—'And I heard the voice of harpers, harping with their harps' (Rev. xiv. 2); the harp is mentioned many times in Scripture, and so is the field—'Two shall be in the field; one shall be taken and the other left' (Matt. xxiv. 40); the green field is emblematical of the spring of the everlasting righteousness.

Armagh is the same as 'Armageddon' in the Scriptures,

¹ These phenomena of Nature are followed out in more detail in other Works.

which signifies the 'Hill of apples or fruits,' i.e., the Hill of the Gospel—'Mount Zion';—'And he gathered them together into a place called, in the Hebrew tongue, Armageddon' (Rev. xvi. 16), i.e., he gathered together the 'garments' (as saith verse 15) in that place, which is the variegated knowledge of the Word, called 'garments' because it is righteousness and truth that covers the nakedness or ignorance of man; 'Behold, I come as a thief. Blessed he that watcheth and keepeth his garments, lest he walk naked, and they see his shame'; i.e., the Lord comes invisibly and unawares, to take away the false covering and clothe the mind with Divine knowledge, that cannot be shamed.'

The next thing to be observed is the name of this 'goat,' or of the character in whom the Lord is revealed; it is 'John Ward,' and this name you will find mysteriously placed in the Scriptures; we refer you particularly to the Book of Levit. xxiv. 10-17—' And the son of an Israelitish woman, whose father was an Egyptian, went out among the children of Israel, and this son of the Israelitish woman and a man of Israel strove together in the camp; and the Israelitish woman's son blasphemed the name of the Lord, and cursed. And they brought him unto Moses; (and his mother's name was Shelomith, the daughter of Dibri, of the tribe of Dan). And they put him in ward, to expound unto them according to the mouth of the Lord' (this is the Hebrew reading of these last words). 'And the Lord spake unto Moses, saying, Bring forth him that

^{1 &#}x27;Truth may be blamed, but shamed it cannot be.' The long-standing opinions and carnal doctrines of tradition, is the 'long hair' that it is a shame for a MAN to wear (I Cor. xi. 14).

cursed without the camp; and let all that heard lay their hands upon his head, and let all the congregation stone him. And thou shalt speak unto the children of Israel saying, Whosoever curseth his God shall bear his sin. And he that blasphemeth the name of the Lord, he shall surely be put to death, all the congregation shall certainly stone him; as well the stranger as he that is born in the land, when he blasphemeth the name, shall be put to death.'

The Israelitish woman represents spiritually the manwoman, that brought forth a 'man of shame' or the 'man of sin'; yet her name was 'Shelomith,' which signifies 'peaceable,' 'perfect,' or 'giving again'; this shows who this figure is symbolical of, as the mystery lies in the name, and for this cause the names of mothers are so particularly mentioned in Scripture; but no one could apply them aright till the character appeared to whom they all point; no one could know the secret but himself, whose spiritual name is 'Zion'; 'and to him all names belong, as it is written, 'In the dispensation of the fulness of time he shall gather together in one all things in Christ' (Ephes, i. 10).

So 'Zion' is 'Shelomith,' who in her first state was married or joined to an 'Egyptian,' *i.e.*, to the Spirit of darkness, causing bondage and anguish, unto that same Spirit to whom all the professed 'Christians' are united, for their *belief* is darkness, and the *effect* of it 'bondage' and misery of mind.

Now we will see what is contained in the meaning of the name 'Shelomith' (or as it might be read—Shilohmith); see I Chron. xxii. 9—'Behold, a son shall be born

¹ On this, see Epistle of January 8 Year 9, Vol. V. pp. 58-64, and January 15 (same volume), pp. 89 (mark 92) to 96.

to thee, who shall be a man of rest, and I will give him rest from all his enemies round about; for his name shall be Solomon' (i.e., 'Peaceable'), 'and I will give peace and quietness unto Israel in his days.'

Observe, this Shelomith, though married to the 'Egyptian' at first, and brought forth by him that wicked son, yet was designed to bring forth the 'Spirit of truth' that giveth rest and peace, for 'the wisdom that cometh from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace' (James iii. 17, 18). 'Blessed are the peacemakers; for they shall be called the children of God' (Matt. v. 9). 'Have salt' (the Word of Wisdom) 'in yourselves, and have peace one with another' (Mark ix. 50). So this Shelomith was designed to be the peacemaker, i.e., the 'Mediator' between God and man, to bring forth the Word of truth that shall harmonise the seeming contradictions in Scripture, and make them plain to men's understandings.

They shall see that the bugbear ('Hell' and 'the Devil') is destroyed, and that in God there is no fury nor anger against them, but that He is Love and Goodness ITSELF, and so mankind will love, adore and praise their Creator, who has designed them not to be miserable but happy; and they will see light in His Light and be 'reconciled,' and no more tremble before Him, for the curse is taken away, because 'Shelomith' hath borne it for them.

This then is the Dove returned with the O-live leaf, to show that the floods are abated, and the dry land appears, and the Ark (of the New Covenant) rests upon 'Mount Ararat' (the word means a 'malediction of trembling'), i.e., in 'Jerusalem' who 'drank the dregs of the cup of trembling, wrung out' (Isa. li. 17). Here the Ark rests, i.e., the 'Revelation of Jesus Christ'!—this is the Ark into which all must come to be saved from the floods of error, and 'perdition of ungodly men.' Read 2 Peter iii. 3-13.

Secondly, the name Shelomith signifies perfect, i.e., to have the perfect light and truth of the Word revealed in her (Zion), to show 'Christ' to perfection, see Ps. 1. 2-'Out of Zion, the perfection of beauty, God hath shined.' Heb. v. 13—' Everyone that useth milk hath no experience in the Word of righteousness; for he is a babe.' Verse 14 - But strong meat belongeth to them that are of full age,'-i.e., perfect-'those who by reason of use' (of perfection) 'have their senses exercised to discern both good and evil'; and 'Shelomith' hath known the evil to perfection—the evil (falsehood) that is in the whole world for she once stood in her own wisdom, as all the professed 'Christian' world do, until it deceived her, and she found it bitterness; and upon her the 'curse' for it came to 'perfection,' the 'cutting whirlwind' fell with pain; she was rebuked and reproved, as written in the Prophecy of Isaiah xlvii. 9 and on-But these two things shall come to thee in a moment in one day, the loss of children and widowhood; they shall come upon thee in their perfection for the multitude of thy sorceries, and for the great abundance of thy enchantments. For thou hast trusted in thy wickedness; thy wisdom and thy knowledge it hath perverted thee; therefore shall evil come upon thee; thou shalt not know the morning thereof' (Heb.), etc. Read all this chapter through, for it is the punishment and affliction

that came upon 'Shelomith,' 'the Anointed' who 'knew no sin, but was made sin,' i.e., he did not know that he was 'sinning' in 'believing a lie' (that 'Christ' had come long ago), and therefore disobeying his call to 'Put on Christ'; but like the letter 'Christians' he thought he was doing right in clinging to the old belief, so it is fulfilled, 'He was made sin for us, who knew no sin; that we might be made the righteousness of God in him' (2 Cor. v. 21).

Thus was 'Shelomith' reproved and rebuked; for your sakes Zion has been 'ploughed as a field,' as it is written, 'When the Comforter' (the 'Spirit of Truth') 'is come, he will reprove the world of sin, and of righteousness, and of judgment; of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; of judgment, because the prince of this world is judged' (John xvi. 8-11). These three 'worlds' stood in Zion, first—the 'world of sin,' because (saith the Spirit) they believe not on me—they refuse to receive me in the way I come—they refuse to put on My life—they refuse to become 'Me' through unbelief. My 'own elect' I come

It may be observed in several instances, how baffled by the Hebrew the translators of the Bible have been, and the professed 'Revisers' have found no remedy, because they were under sense only, and knew not the Spirit. In this riddle of Shelomith (so fully unravelled herein) and her son (Levit. xxiv. 12), they must needs put—'that the mind of the Lord might be showed them,' not comprehending how he could be put in ward to 'expound unto them according to the mouth of the Lord'; here they are plainly befogged through not knowing 'the Grace of God to Us-Ward.' See Epistle of January 15, Year 8, Vol. I. pp. 10-21. Again in the above, 'the morning thereof' is given as—'whence it riseth,' because they had no notion that the Morning of the New Day was hidden in the midnight gloom of horror and despair. It is a 'stumbling-block,' likewise, that 'John Ward' 'should be the name (and placed in the Scriptures in many combinations unknown to them), and that he should come forth from a Workhouse to declare the Truth and bring the Light to the world, and that it has grown lighter ever since that date, November 30, 1828, the 3rd Year, when God (the Word) first appeared on earth. And so all are 'turned' back-ward.—November 30, Year 71.

unto, and 'my own receives me not' (John i. 11); he knows not my ways, he thinks like all others that Christ came and suffered, and died and rose again, etc., but I will 'go away' from him, I will leave him, I will 'hide my face from him' (Isa. liv. 8);—I will go into my eternal Deity again from whence I came out, and he shall not find me. 'Whither I go, he cannot come'; he shall 'see me no more,' and shall think that I have forsaken him for ever; and 'in his agony he shall pray more earnestly' (Luke xxii. 44), and cry out in anguish of soul, 'like a woman in her pangs,' 'My God, my God, why hast thou forsaken me?' This shall be the death-blow to the sinful soul, as I have said—'The soul that sinneth, it shall die.' Then shall 'the dust return to the earth as it was, and the Spirit to God that gave it.'

Thus will I destroy My 'adversary' in the humanity; this shall be the 'death unto sin,' and the fulfilment of the Scriptures, the bringing in of 'everlasting righteousness,' and the judgment of 'the prince of this world,' viz., the Power and Spirit of darkness that has reigned as a potent prince over 'my elect'—my 'Israel';—'And thou, profane wicked prince of Israel, whose day is come, when iniquity must have an end, thus saith the Lord God, Remove the diadem, and take off the crown; this not the same; exalt him that is low, and abase him that is high. Perverted, perverted, perverted will I make it' (Heb.); 'and it shall

All blessing and life was and is comprised in the *Presence* of God by His Visitation to His creature—the 'living soul,' and of course all the curse, misery and death was and is in the withdrawal—the 'hiding of the face;' just as expressed in the love affairs of our natural existence, when dispute or misunderstanding cause separation and parting on one side or the other. In these words from 'Ezekiel' (which name signifies,' Supported by God'), the sure fall of the old and dominant system of 'religion'—the usurper of the 'rights of man (see Vol.

be no more, until he come whose right it is; and I will give it him' (see Ezek. xxi. 25-27.)

Again, the name Shelomith implies 'giving again,' i.e., the Lord is come again (the second time), the Gift is given again; 'now is Christ risen from the dead';—the Prodigal Son is come back safe and sound, and what is written is fulfilled (Gen. vi. 3), 'My Spirit shall not always strive with man'; and (Isa. lvii. 16), 'For I will not contend for ever, neither will I be always wroth; for the spirit should fail before me, and the souls I have made';—and now he has 'failed' and is brought to obedience; and the 'unspeakable Gift' that I give him he gives again to his fellows, who will accept their portion of the same Life.

So here is 'Shiloh' (the 'Day that should come'), the 'Sent' of God, the 'Preacher of Righteousness'—not of unrighteousness, as 'Babel' teacheth.

Again, this Shelomith is the 'daughter of Dibri, of the tribe of Dan,' i.e., this character is begotten by the Word (the name Dibri signifies 'an orator' or 'my word')—the 'only begotten of the Father, full of grace and truth'—the 'Son of God with power' (i.e., knowledge), 'according to the Spirit of holiness, by the resurrection from the dead' (Rom. i. 4).

'Of the tribe of Dan,' i.e., Judgment, having the 'Throne of Judgment' established, as it is written (John xii. 48),

VIII. pp. 268-282), is precisely shown; for though the Spirit of error has reigned triumphant hitherto in the minds of men, and set up the various systems, and at last rulad over the appointed character 'Israel' (which also signifies a 'Prince' and 'Prevailer'), 'by and in whom the iniquity should end'; and has taken the 'Crown' and called itself the 'Church,' and been placed 'high' in position and temporal power; yet see the decree against the evil THREE—the 'worlds' or principles called the world, the flesh and the devil, for the perversions of the Scriptures of Truth to such use; they 'shall be no more,' in this 'day of restitution of all things,'—in Zion (Acts iii. 21).

'The word that I have spoken, the same shall judge him in the last day,' i.e., in this day of light—'the end,' the 'Prince of this world' is judged—the false 'Christianity'—the Spirit of falsehood is judged worthy of death; and 'Jesus' (the Spirit of Judgment) shall now live for evermore, but 'Barabbas'—that old robber and murderer, and mover of sedition among the people—must die and disappear.

Now this Shelomith's son (viz., by the 'Egyptian,'—the bond son) is seen in the doctrines that men preach from the Scriptures, which have made the great 'Babel,' and this was first brought forth, and 'strove with a man of Israel together in the camp,' i.e., in the heart. 'The Man of Israel' means the Son of God — the fulness—the Revelation, the Light sent forth into the mind of the person appointed in the 'set time'; 'the Day when God comes to judge the secrets of men's heart by Jesus Christ' (see Rom. ii. 16); then that 'evil son'—the darkness, strove against the light, fulfilling what is written (John i. 5), and at first the darkness prevailed.

But the 'beast was taken,' the 'false prophet that wrought miracles' (in the sight of men), 'and deceived the whole world' (Rev. xix. 20; and read xx.). We shall not explain this through at this time, but leave it to come in another time, and only mention, that this 'binding of Satan' is merely restraining the Spirit of darkness in the creature, that the Spirit of God might work till the New Man was formed who is the 'thousand years,' i.e., simply the 'one day' of rest (2 Peter iii. 8), or 'man of rest'; and the heart or mind of the Lord's Anointed—Zion, is the 'bottomless pit,' because God hath

chosen the creature to reveal all mysteries in him, that Wisdom which was ever unfathomable and bottomless, is in him made known, and in him 'Satan' was bound down, confined, while the Divine Light was forming in him, and strength attained at last to cast the evil spirit entirely out.

This then was he that was put in 'Ward,' till the end of the Third Year of the New Creation (which is the 'third day,' when Jesus rises from the dead); and all Israel assembles, and stones the 'man of sin' to death (the Spirit of error in the false 'Christianity'), and so God overcomes at the last.

The same thing exactly is set forth in the Book of Numbers xv. beginning at verse 32, only in a different figure, thus-'And while the children of Israel were in the wilderness, they found a man that gathered sticks upon the Sabbath day. And they that found him gathering sticks brought him unto Moses and Aaron, and unto all the congregation. And they put him in "Ward," because it was not declared what should be done to him. And the Lord said unto Moses, The man shall be surely put to death; all the congregation shall stone him with stones without the camp. And all the congregation brought him without the camp, and stoned him with stones, and he died; as the Lord commanded Moses.' Here the Spirit of Love and Wisdom, because he would delight man's mind, sets the lover of wisdom and truth a truly pleasant task, viz., to search out the meaning of the different figures or allegories recorded; and that by following out and tracing each, the truth will be discovered of what the Spirit by 'Paul' said, viz., that 'in VOL X

the dispensation of the fulness of times, He' (God) 'should gather together all things in Christ'; so that there is not anything mentioned throughout the whole Bible but has its fulfilment in the Anointed One;—'To him gave all the Prophets witness, who testified beforehand the sufferings of Christ, and of the glory that should follow.'

The first thing to be observed here is the 'wilderness,' what it means; and next the 'children of Israel' that were in the wilderness; and what the 'Sabbath day' means, and what is denoted by the 'sticks' and who the man is that gathers them? how he is brought before Moses, and condemned to death and stoned by all Israel; and we shall find that all these things are fulfilled in the coming of Christ, who is the end of all the dark shadows or figures, for the light that was hid in them is sought out and found; so the darkness passes away and the 'true light now shineth'—the 'Pearl of great price.'

Now the wilderness is the bewildered state of mind in which the creature (Zion) is, when struggling between the powers of light and darkness, so that he knows not which way to go, or what to do, and is ready to give up himself for lost; for through the confusion—of light and darkness contending one power with the other in the mind—he has lost his way, and not being yet brought forth to the light, is like a drunken man, and of him it is written in the Psalms, see cvii. 23-27, mark the last—'They reel to and fro, and stagger like a drunken man, and all their wisdom is swallowed up';—so the Hebrew reads.

So this state of mind is compared to a trackless wilderness and a desolate desert, as saith the Word in Isa. lxiv. 9, 10—'Be not wroth very sore, O Lord,

neither remember iniquity for ever; behold, see, we beseech thee! we all thy people. Thy holy cities are a wilderness, Zion is a wilderness, Jerusalem a desolation';-here the Spirit is showing the distress and anguish that should be in the mind of the creature, when God should begin to manifest Himself in the flesh (the 'wilderness'), in which God hath said He would bring forth His pure and living streams-His Word-the Tree of Life; see Isa. xli. 18—'I will open rivers in high places, and fountains in the midst of the valleys; I will make the wilderness a pool of water, and the dry land springs of water. Verse 19-'I will plant in the wilderness the cedar, the shittah tree' (which signifies a 'thorn'), 'and the myrtle, and the oil tree; I will set in the desert the fir tree, the pine, and the box tree together;' (20th verse), 'that they may see, and know, and consider, and understand together, that the hand of the Lord hath done this, and the Holy One of Israel hath created it.' Now these different trees are to represent God's work in bringing forth the 'New Man' Christ in the 'old,' or 'wilderness.'

First, the 'cedar,' a native of Mount Lebanon, remarkable for its height, and the extent of its branches, it is an evergreen of great thickness, and resembles a

How evident now, is the grand purpose of everything visible, whether of the productions of the earth, under the influence of the Sun and air, in all multiplicity of form, colour and taste; or the animal constitutions (quadruped and biped) in shape, habits, functions, etc.; and every variety of bird, insect, fish and reptile. And all these things are recorded in the Bible (proving they should exist by God's power and will visibly in outward nature) as types of invisible spiritual things, that man may be taught and learn therefrom the substance of what he, and all things, have been the shadow. Now, as Zion proceeds to unfold the wonders of God done in his soul, we have no longer to lightly read these sacred records as relating to externals only, but learn to 'see' and 'know,' 'consider, and understand together,' 'by the Knowledge' of the first Redeemed.—December 4, Year 71.

pyramid. The height of the tree is to represent the ascension of the mind of the creature (the 'wilderness') into the Divine light and knowledge; which is truly the 'ascension' of Jesus 'into heaven,' ascending 'far above all heavens that he may fill all things' (Ephes. iv. 10); i.e., that all things written in the Scriptures might be fulfilled The wide extending branches show the vast comprehension of the mind to comprehend the mysteries of the Kingdom of Heaven, and the wide diffusion of the light of righteousness when this work should be accomplished; the prodigious thickness of the tree and its branches altogether, denote the gathering together of 'all things' in one, as before mentioned; its being evergreen, is to show that the flowering Spring of the everlasting righteousness is now come, that shall ever remain as one eternal Summer of peace, joy and felicity. The cedar does not rot and never loses its scent. form being that of a pyramid, represents the nature of the 'Revelation of Jesus Christ'; i.e., as fire (pyr, Greek), which always ascends in the form of a cone. burning-up of the 'world of sin' in the creature is expressed by the shittah tree, or thorn, which (all through Scripture) represents 'sin'—the darkness of the mind that produces opposition, disobedience, and rebellion, and all the train of 'woes' attendant upon these acts; for as thorns prick the hand that touches them, and it is obliged to recede, so when the Spirit came to the creature, 'the thorn' was there (unbelief through falsehood) and grieved the Spirit, causing It or Him to depart, which brought on the creature the 'crown of thorns.'

The multitude of evil thoughts that were found in

the creature—the Lord's house, were the 'soldiers' that 'platted the crown of thorns' and put it on the head of Jesus, representing the numberless transgressions that were laid upon him. [See Epistle, March 11, Year 10., Vol. VI. p. 304.] But you see that God planted the shittah tree in the wilderness as well as the rest of the trees, yes, he must let the iniquity grow and come to its very height or fulness in the creature to whom He meant to come in power and great Glory; for if He did not suffer the 'Adversary'-who is called the 'Prince of darkness,' the very chief of all its 'powers'—to enter into His temple, how could it be said, 'Now shall the evil one be cast out'; the 'Day of Christ' could not come till the 'man of sin sat as God in the temple of God' (see 2 Thess. ii. from 3-8). Here he must come, and here the Power and Spirit of God must overcome the 'powers of darkness' and cast them out, so that 'perdition' might be done away.

Then in the same 'wilderness' where the thorn is planted, the cedar, the myrtle, and the oil tree are planted also, that 'instead of the thorn might come up the myrtle tree, and instead of the brier shall come up the fir tree, for an everlasting sign' (see Isa. lv. 13). Now the myrtle is a low fragrant shrub, with small leaves, representing humility and lowliness of mind-the mind being brought into obedience, submitting to God's righteous decrees, yielding to the death, giving 'his back to the smiters,' i.e., the Word in its power administering the 'furious rebukes,' set forth as 'flaming fire,' 'wrath,' 'whirlwind,' 'storm,' 'vengeance' and 'devouring fire,' all to destroy the sinning or disobedient spirit in the creature, and bring him to a sense of it, and thus cause him to become God's Son, which through his ignorance he first refused; and these 'stripes' being laid upon him, had the designed effect—he obeyed, and now 'stands in humility, which is a sweet fragrance or savour unto God (Ephes. v. 2).

The myrtle also represents another thing, viz., that as it requires care and attention to rear and preserve it, and is a choice shrub in the view of many, so it shows that this Spirit is not attained unto without much tribulation, watching and care; and those that have it esteem it the choicest of all things, because it is the Divine Life.

The 'oil tree' or olive produces the 'anointing' power that anoints the human nature—softening and ameliorating the 'hard heart' into love, penetrating through all the powers of the mind till every thought is brought into obedience unto God, to walk with Him in peace and love-God and man making one 'Christ'; as it is written in Ps. lxxxix. 20-'I have found David my servant; with my Holy Oil have I anointed him'; (verse 21), 'with whom my hand shall be established; mine arm' (My Spirit of Power) 'also shall strengthen him.' Verse 22—'The enemy shall not exact upon him; nor the son of wickedness afflict him.' Verse 23—'And I will beat down his foes before his face, and plague them that hate him.' See again Levit. xxi. 9—'And the daughter of any priest, if she profane herself by playing the whore, she profaneth her father; she shall be burnt with fire';—this 'daughter of the priest' is the Spirit of error that was found in the Lord's 'Anointed,' which Spirit was 'destroyed with the fire of God's jealousy' (Zeph. iii. 8)

through the Word of His power; and the following verses speak of his Anointing thus,—'And the high priest among his brethren, upon whose head the anointing oil was poured, and that is consecrated to put on the garments, shall not uncover his head, nor rend his clothes; neither shall he go in to any dead body, nor defile himself for his father, or for his mother' (his former evil principles); 'neither shall he go out of the sanctuary, nor profane the sanctuary of his God; for the crown of the anointing oil of his God is upon him; I am the LORD.'

There is likewise planted in the 'wilderness,' the fir, the pine and the box, which have a similar signification, pointing to the very same work. The fir tree is a native of the North, and when sawn asunder is used much for building, chiefly in flooring houses, etc. See I Kings vi. 14, 15, also v. 8-11; Song of Sol. i. 16, 17; Hosea xiv. 8, 9; Nahum ii. read I-3—'the fir trees shall be terribly shaken'; and Zech. xi. I-3—'Open thy doors, O Lebanon, that the fire may devour thy cedars. Howl, fir tree; for the cedar is fallen; because the mighty are spoiled. A voice of the howling of the shepherds; for their glory is spoiled; a voice of the roaring of young

What a discovery is here made to us, of the intense ('burning') Lovenature of Deity even to 'jealousy' of its object, when seduced away by inferior and unworthy loves; and obviously there could be no rival to the Supreme. Hence this particular 'high priest' is the offspring of the 'Most High,' the invisible 'minister in holy things' (see Part II. (printed) p. 90)—the hitherto unknown grace, love and mercy of the Divine Being, revealed and incorporate in man, and in this 'sanctuary' (set apart and separate) he abides, having the crowning knowledge from the Great Source of All, the Tri-une Life, expressed by O. I. L. (see Vol. VIII. pp. 235-237). This is the 'Virgin' life for the 'One Husband,' which the Spirit by 'Paul' points unto in 2 Cor. xi. 2—'For I am jealous over you with godly jealousy; for I have espoused you to one husband, that I may present a chaste virgin to Christ.' Then how vainly have men on the earth—both in ancient and modern times—assumed the offices of priests!

lions; for the pride of Jordan is spoiled.' Now by uniting these Scriptures together, and marking the words of Hosea xiv. 9, viz., 'Who is wise, and he shall understand these? prudent, and he shall know them? for the ways of the Lord are right, and the just shall walk in them; but the transgressors shall fall therein;' it appears plainly what is meant by the fir tree, i.e., the 'Man of God,' Zion, who is taken into covenant with God that His house may be built; and read 2 Tim. iii. 16, 17, that all inspiration was given for the perfection of 'the Man of God,' and is 'profitable for doctrine,' etc.

The fir belonging to the North is to show that he in whom the 'Spirit of truth' is come, is brought from the cold and dismal regions of darkness and death-'The people that sat in darkness have seen a great light, and they that dwelt in the region and shadow of death, upon them hath the light shined' (Matt. iv. 16); and see Isa. xli. 25 - I have raised up one from the North, and he shall come; from the rising of the sun shall he call upon my name; and he shall come upon princes' (the self-exalted in worldly wisdom) 'as morter' (not 'as upon'), 'and as the potter treadeth clay.' Verse 27—'The first to Zion' (not 'shall say' to), 'Behold, behold them; and I will give to Jerusalem one that bringeth good tidings';-this demonstrates the truth of our assertion that the Lord's Anointed, Zion, is the 'fir tree' that is 'terribly shaken' and called to 'howling'; no one having common sense could suppose that a literal fir tree is meant to howl or make bitter weeping or lamentation! No, it is the 'howling of the shepherds' or the 'shepherd,' viz., the Three in One, Zion or Shiloh—the fir tree 'Ephraim'

(according to Hosea xiv. 8); which 'howling' or 'bitter weeping' is caused by the great tribulation that he has to endure, whilst the 'cutting asunder' was in operation, i.e., having the evil spirit divided from him by the 'Word of God'; see Heb. iv. 12, 13; also Isa. xxxiv. 5- For my sword shall be bathed in heaven' (i.e., in the heavenly mind or 'living soul,' Zion, to destroy the evil therein); 'behold it shall come down upon Idumea' (signifies 'red,' 'earthy,' i.e., the 'first man'-Adam', 'and upon the people of my curse, to judgment.' Verse 6—'The sword of the Lord is filled with blood, it is made fat with fatness, with the blood of lambs and goats' (the Divine nature fell with the human), 'with the fat of the kidneys of rams; for the Lord hath a sacrifice in Bozrah, and a great slaughter in the land of Idumea.' Here the 'fir tree' stood as the 'evil servant,' mentioned in the following Scriptures (Matt. xxiv. 48), 'But and if that evil servant shall say in his heart, My Lord delayeth his coming; and shall begin to smite his fellow-servants' (i.e., the invisible angels that are sent to warn him of the Lord's coming unto him, whom-through ignorance-he 'beats' by rejecting their messages), 'and to eat and drink with the drunken' (i.e., still to hold partly with the false 'Christianity,' the spirit of the world); 'the lord of that servant shall come in a day, when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint his portion with the hypocrites; there shall be weeping and gnashing of teeth.' (And Luke xii. 45-48). This was fulfilled upon the fir tree, which caused the 'howling,' 'weeping and gnashing of teeth,' this 'cutting asunder' must take place before

he could be fit for God's building, or be a 'lodging-place for the stork of the heavens,' i.e., the Spirit of Truth; see Jer. viii. 7—'The stork in the heaven knoweth her appointed times'; also Ps. civ. 17—'As for the stork, the fir trees her house.' N.B., the stork is a bird of passage, noted for the regularity of its departure; it feeds upon reptiles and insects, and sits for thirty days, laying four eggs. It departs at the end of August and returns again in the Spring; and is not mentioned in the Scriptures for nothing, but for a very important end.

It being a bird of passage, is to represent how the Spirit should leave the creature 'Zion,' in the Fall, and return again unto him (the 'Fir tree') to cause 'Life' to spring up; its devouring reptiles and insects, etc., shows how Wisdom should swallow up all 'false doctrines'; its laying four eggs only, shows the Spirit of Truth bringing forth the 'Man of God'—one composed of the four elements—earth, water, fire and air; the thirty days' sitting means three years, in which time the Spirit sat brooding to bring forth the creature Zion to the Light, and now she dwelleth in the fir tree, her 'house.'

See Deut. xxxii. 9-12—'For the Lord's portion his people; Jacob the generation and generation' (the 'first' and 'second' 'Adam') 'of his inheritance. He found him in a desert land, and in the waste howling wilderness; he led him about, he instructed him, he kept him as the apple of his eye. As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings; so the Lord alone did lead him, and no strange god with him'; also Isa. xxxii. 16—'Then judgment shall dwell in the wilder-

ress, and righteousness remain in the fruitful field.' Verse 17—'And the work of righteousness shall be peace; and the effect of righteousness, quietness and assurance for ever.' Verse 18—'And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting-places.' Now here is the promise of God to His Anointed 'Zion' or 'Jacob,' but which could not be realised until what was written in the 15th verse took place, viz., the 'pouring out of the Spirit from on high'— the Spirit of Judgment, Grace and Supplication.

It is plain then, that the 'fir tree' in the 'wilderness' is God's chosen servant—the one of whom it is written (Ps. lxxxix. 19), 'I have laid help upon one that is mighty; I have exalted one chosen out of the peeple';—God has taken human nature unto Himself, that He might make a sure house for His Spirit, to dwell with man for evermore. Read Isa. xlii. 10-13—'The wilderness and the cities thereof lift up their voice,' etc., and xxxv. 1—'The wilderness shall be glad, and the desert shall rejoice, and blossom as the rose.'

We shall now show what is meant by the 'pine' being planted in the 'wilderness' or 'desert'; and as all things in the Scriptures were 'written for our admonition, upon whom the ends of the world are come' (I Cor. x. II), even everything mentioned therein from beginning

Surely any unbiassed mind will confess that the *intent* of the language of Inspiration was never before seen, or *suspected* (with all the 'research'), till this Revelation of God to Zion; but the words have been read—'naturally'—as mere incidents not worthy of comment by the 'commentators' and 'preachers' of the world. Every 'science' and 'ology' that has engaged the attention and contemplative powers of mankind in the outward sphere, is merged into the Science of Divinity—the basis, and also consummation of all, plainly proved by every figure used of bird, beast, plant and flower; and this knowledge gives the 'quietness' and 'assurance' unknown to man.

to end, and point directly to 'God manifest in the flesh,' or His coming in Zion; we will here introduce a portion from 'Mark' ix. beginning at verse 17, read to end of 29. This parable or allegory here recorded, is showing how the 'Lord's Anointed'-Zion, should be afflicted by the 'deaf and dumb spirit'; he could not hear the Voice of God calling him to the office of the Priesthood, he was 'deaf'; neither could he speak (in wisdom), i.e., the words of truth, but like all others he was a 'dumb dog,' and 'could not bark'1 (Isa. lvi. 10) i.e., speak the knowledge of God; but sore mental affliction was laid upon him to bring him to a knowledge of his high calling, which 'ofttimes cast him into the fire and into the water,' i.e., into 'great tribulation'-called the 'fiery trial,' 'damnation,' 'hell and death,' the 'lake of fire and brimstone'; all to express that, on account of his disobedience to the heavenly calling, God forsook him and left him to fall into the dark abyss of his own mind, and let him feel that 'damnation' that he always feared and dreaded, and which (in his ignorance) he 'preached' to others, so 'that which I greatly feared came upon me' (see Job iii. 25). I will here narrate a brief account of my life, as a man upon the earth.

¹ See Vol. I. pp. 61-63 and 70-71, on 'the dog' both 'barking' and 'dumb.' Readers may observe hitherto in this writing, that the Scriptures have been treated wrongly by the natural understanding of man, and that the nature of Inspiration (shown farther on by Zion) has been totally hid from them. Hence, the language of the Prophets—who bore their respective names by the Spirit which influenced them, as seen by 'Jeremiah,' in Part II. (Printed) p. 67—has been diaregarded or slurred over in many important particulars, and the 'portions' that have been paid attention to in the letter, have misled the minds, and produced confusion and division, with a large amount of hypocrisy and false profession. It is interesting, in connection with this, to note the various names of the Prophets brought forward, in their significations; all pointing to the one in whom the Spirit is become 'Man';—'Zechariah'—Memory of the Lord; 'Zephaniah'—the Lord is my secret; 'Nahum'—'Comforter,' or their 'Guide'; 'Job'—He that weeps; 'Hosea,' and others

From a child I used to tremble and quake inwardly, such a dread of hell fire, damnation, and everlasting torments, continually dwelt upon my spirits, so that I had no rest day or night. In my sleep I used to be troubled with fearful visions of Hell, and of being sent into it, that used to terrify me beyond description; and in the day, while I was volatile and playful like other boys, a constant and abiding fear and terror dwelt upon my mind, which grew up with me and strengthened as I grew in years. This came upon me from reading several parts of Scripture, which speak of the dreadful 'vengeance' that should come upon the 'wicked,' and from hearing the talk of 'religious' people upon these subjects.

This was while I was in Ireland. I came to England with my parents in the month of July in the year 1790. We landed at Bristol; I was then about twelve years of age, 1 and was apprenticed to a shipwright in that city; here I had a set of companions that drew me into many bad ways, etc., and this line of life increased my sense

given previously. But here it is obvious that none have been able to make 'Inspiration,' in its infinite forms and variety—'all Scripture'—'profitable for doctrine' and for instruction in righteousness, and that this power was reserved exclusively for the 'Man of God' (i.e., out of God, the 'Emanation'), 'that he might be 'thoroughly furnished' ('by the Prophets'—the Word through them) 'unto all good works.' And this good is now apparent unto all, who will lay down their 'carnal' reason before the Light of God, which displays His perfect nature, will, and Word for the unspeakable comfort of the truly humble. The account of Zion's career which follows, from his temporal birth—before referred to, pp. 54, 55; and see Part I. (Printed) pp. 39, 40, on the auspicious event—is embodied (the main facts and incidents) in the brief 'Memoir,' published Christmas 1881, Year 56, on the occasion of the 'centenary.' By the introduction here of the narrative, Zion—it will be seen—leads up to the 'pine.'—C. B. H. December 9, Year 71.

¹ It may be noted here, how the numerals of the *old* date (added together) corresponded with Zion's age as a man on the earth, from 1800, when he was 18. Thus 18+14=32; 18+25=43; 18+28=46, on December 25, that Year, 47, his age on coming out to the world as a public character.

of guilt and brought my fears upon me, till the burthen was intolerable.

Before I had served three years at this trade, my Father was going to reside in London, and I was not willing to stay behind him, so left my master and went with him. My brother taught me the shoemaking trade; and in a short time after, I went on board a 'man-ofwar' as a shipwright, here I entered into a life of a far worse kind than the former, for I was led into all manner of vice, nor had I any power to refrain from it; and frequently said within myself, Well, it's no use to fret, I am sure to be 'damned' when I die, and I might as well make up my mind to it, and engage without restraint or fear in all the life of my shipmates. Yet this I could not do, though I tried hard; for often in the midst of our frolics on shore when we came into harbour, I used to be struck with such fear and terror that I felt ready to faint and die. I used often to lament that I did not stay on shore and get my living at my trade, for then I thought I might have learnt to 'fear God' and escape damnation; but now all hope was passed. Thus my life was burthensome to me, and I would gladly have put an end to it, only for fear of everlasting torments. I used to think how happy must those be who were in favour with God; but as for myself I thought God abhorred me, and seemed to frown on me continually because of my 'sins.' Yet I used to long to be on shore that I might have the opportunity of associating with serious people, if there might be a gleam of hope for me; for when I used to get the Bible in my handswhich was but seldom, for I dared not be seen with

it, for fear of the jeers of my shipmates—the promises made to the repentant 'sinner,' used for a moment or two to inspire me with some degree of hope, yet it was very transient, and my fears would come upon me afterwards with double force and power and cast me down in deep despair; and my experience even then, at this period of my life, is found mentioned in Ps. lxxxviii. 15—'I am afflicted and ready to die from my youth up; while I suffer thy terrors I am distracted.'

The terrors that I endured during the engagement with the Danes at Copenhagen in the year 1801, on the and of the month of April, I cannot at all describe; the action was tremendous, and lasted several hours. I thought now that my time was come to be cut off, and to be cast into the fiery deep to endure the torments of 'hell' to all eternity! It was a wonder how I stood at my station; many were killed and I escaped, which to me was a marvel indeed, for I thought myself the worst being in the ship ('Blanche'). I looked on the dead, and said, Why am I spared—for what ends? I felt exceedingly thankful to God, and praised Him in expressions of gratitude for his mercy; and thought that if ever I got on shore I would live differently from what I had done. I was paid-off at Sheerness in 1803, and shortly after got married. My wife was fond of going to hear 'preaching,' and I in my heart would have wished to be so likewise; but I now laboured under as much, or more fear of mind and torment than ever. I removed to Wales, and settled in the town of Caermarthen for three years; here I went to hear the 'Methodists' and

joined their society, for I began to feel some degree of comfort from the Scriptures. I laboured hard to get 'free from sin,' for I thought that every thought and action was 'sin.' At length, finding no real change in myself as I thought I ought to find (having become 'religious'), I began again to despair, and made a resolution to return to London, and never more have anything to do with 'religion.' And now I looked upon myself to be infinitely worse than ever I had been before, for I considered myself as 'Esau that sold his birthright,' as 'trampling on the Son of God,' as having committed the 'sin against the Holy Ghost';—and now my damnation was certainly sealed. Indeed I was a truly miserable being, and yet refused to read or to go anywhere to seek for comfort; but one Sunday in the forenoon, taking a solitary walk-lonely and dismal to me, though I was surrounded by great numbers of people in the streets of London, but I was as if I saw no one-my mind was deeply reflecting on my situation, thinking that I must drag out a miserable existence here, and afterwards go to hell for all eternity. While thus meditating, I heard singing of hymns, I looked about and found myself in Lant Street in the Borough of Southwark, where there was then a chapel. I entered, and saw a man in the pulpit, named Garrett, wearing a gown; he was saying a great deal which will not be needful to mention here, but-talking of 'Christ's death' (as the system of the old belief is) and his 'resurrection,' etc.—he exclaimed three times, 'Victory! Victory!' clamation put me in mind of a dream that I had about three years prior, I dreamed that an Angel was sent

for me, and said to me, 'Come, you must go with me across the ocean, we must sail to a foreign country.' I arose and followed the Angel, who took me on board ship, and we set sail; we landed in a short time at the destined place; and taking me on shore the Angel showed me a man of great stature about sixty feet in length, for he lay on the ground chained down with chains; three chains went across him, one over his neck, one over his body, and the other over his legs. (Representing the old overgrown falsehood called 'Christianity' -'in fetters of darkness strongly bound.') The Angel stood at one side of this monstrous being and myself at the other; he put a trumpet into my hand and bade me sound 'Victory,' but I could not sound the trumpet When I had done my best to sound it and could not, the Angel smiled and said, 'Give it to me.' He put the trumpet to his mouth, and it sounded 'Victory!' three times, so exceedingly loud that it awoke This dream was an additional trouble to me, at the time, for I thought that it was a message from God to let me know, that as I could not blow the trumpet, so I should never get the victory over my sins; and this thought cast me into-so to say, both fire and water, and at times would so affect me, that my very blood would be heated with fear.

But hearing this 'preacher' exclaim 'Victory!' as he did, in a very loud voice, put me in mind—as I say—of my dream, but helped me to put a different construction upon it which gave me a little temporary ease; for I thought now that the Angel might be the Lord himself, that appeared to me in the dream to let me VOL X

know how vain was my trying to overcome in the way I took to perform it myself; [For I had not then the knowledge of 'sin' in reality, so that—as many poor ignorant beings now are-I was under the most dreadful state of bondage, thinking that I 'sinned' in every thought, word and deed; for such was the teaching of what they called 'Christianity.' But above all beings I had to suffer the most even then, from extreme belief, under this heavy yoke]; however, this thought I had about my dream, indeed quite elated me for the time, in the hope that God would have pity on me, and give me the victory over those things which I thought to be I attended this chapel and became a member, and was there 'dipped,' for they were 'Baptists,' for I had great hopes that after going into the water I should become a little changed, as I was told that it was a Divine ordinance; but alas! I found myself just the same being. I attended to the 'preachings' and at the 'prayer-meetings,' and to 'taking the bread and wine,' and 'praying' often at home and reading, and all other things that I thought to be good. Yet I was still the same—I found no peace; I went from place to place where there was 'preaching,' but it was all 'a bed too short, and a covering too narrow' (Isa. xxviii. 20).

The chapel at Lant Street was broken up, and I joined another sect of 'Calvinists' for a time, and came out from thence *incurable*; then I attached myself to the 'Sandamonians,' and among them I thought I felt a little more comfortable, and began to think that I was now on the right road in *some degree*, for I used frequently to feel much comfort at this time, and so

great a love to the Scriptures and hopes of Salvation, that I began to be a public-speaker, and used to go out into the country villages 'preaching,' as it is called; but I used often to think secretly to myself—surely I am 'running before I am sent, for God has not commanded me to do it!' This was in the year 1813; and at the end of 1814, a book of Joanna Southcott's fell into my hands, just at the time of her death, it was called 'The Fifth Book of Wonders,' which I read with peculiar pleasure and delight, for I saw it was a work of God, and not of man, and as the Word of God I received it.

It brought unspeakable comfort to my mind, such as I had never felt before, shewing the love of God to man and that He would destroy the evil power and save man, which all her writings were indited to prove, and the Scriptures were so brought together in confirmation, that I received such an inward testimony that the Word was from God, that made me literally dance for joy. So elated was I that it was quite apparent, for I could not conceal it. I was now filled with love for the whole human race, and was very zealous in doing (as I thought) all the good I could. I now read the Scriptures night and day more than ever, for the light I received from Joanna's writings gave me to see something of the beauty of them; I saw God as a God of Love, and I strove to enlighten my fellow-men with all my power; and I looked for the complete redemption from all evil, as the Word by that Divinely-inspired woman showed must take place soon; and overjoyed with the thought, I went about 'preaching.'

The 'Methodists' seeing me zealous enticed me among

them, and I was made a 'local preacher' (They 'sent me into the fields to feed swine'), and continued among them, but could not help at times bringing forward Joanna's doctrine, for it was my delight; which they perceiving, soon found fault with me, and I was brought to trial by them for the 'heresy -as they called it, and as I would not give up, they dismissed me from their service. began now again to be in a very miserable state of mind, for I judged that I did wrong to 'join myself to a citizen of that country, to spend my living with harlots,' and be brought into such a wretched plight. 'fain have filled my belly with the husks that the swine did eat,' but could not digest them, for I had tasted of the pure Word by Joanna (given through the Prophetess), and took occasion to speak of it everywhere I went, among my acquaintances, for doing which I was soon left without a friend in the world; they all forsook me and fled, shunning my company as a monster of And I was persecuted and hated by all the iniquity. professed 'Christians' that knew me, who would not even employ me in my business of shoemaking; and but few of Joanna's followers knew me, as I was not a believer in her lifetime, and the few that did know me could not agree with me in many points; and my own family-members were inimical to the Word by '/oanna'; but I kept on through all, hoping at last to arrive safe on shore. During this time I waded through many afflictions both of body, mind and circumstances. I had a large family to work for, and some parts of the time seemed in danger of starving altogether, being so short of employment; and when in full work I was

obliged to be an entire slave to supply the wants of my family, and was frequently ill in health. My only comfort was the Word of God; I used to keep my Bible on a little shelf close to my hand (while at work), and snatch it up now and then, and read a minute or two, several times in the day, this I must do, come what would; and many a night, instead of taking rest for my body, I passed in reading and meditating on the Word of God, because I derived that comfort from it that I could find nowhere else; and I avoided everything which I thought to be evil most carefully, yet was hated and despised by all the 'religious,' and counted a blasphemer because I used to tell them that their 'religion' was not right before God, and not according to the Scriptures of truth, and that God would remove it and bring in a better; yet I knew not how, but was content to wait till God should manifest himself in some way, knowing assuredly from the Word of God that it must be so. Therefore I continued reading at every opportunity, and many an hour did I weep over the Bible, with continuous supplications to that God who caused it to be written, to send forth His light and His truth!

My wife's indifference to, and contempt for my views, and her disregard of my keen feelings upon the subject, grieved me more than anything, for I earnestly desired her spiritual welfare and that she might be interested in those promises that God had made to the humble and obedient spirit; but my good-will was counted ill-will, and she treated my views of the Word of God with the utmost degree of scorn, which cost me in secret

many bitter sighs and tears; for I had such a spirit of intense and fervent love towards the truth, that to hear it spoken against or made light of by anyone, used almost to break my heart with grief; and in a spirit of deep fervour, of anxious desire and longing I used to say—in the language of the Psalm—'O when shall the wickedness of the wicked come to an end!'

This is not mentioned to depreciate my wife in any way in the view of anyone, for with respect to her domestic qualities and morality I had no fault to find with her, but the truth must be told how the 'Spirit of the Lord' was grieved by the Spirit of the world.

Thus I went on for a long time through the 'waste howling wilderness,' hoping that at last I should gain the destined port, where I should find safe anchorage and harbour, being assured in my own mind that God would bring the truth of the Scriptures to light, and also of 'Joanna's Prophecies,' which I well knew were indited by the same Spirit. I was earnestly looking out for someone to be visited by the Spirit to revive the work, and raise up the Cause of God that was so trodden under foot by the persecuting spirit in all the 'religious' sects and parties, who with one united voice cried down the Visitation of the Spirit to Joanna, and all visitations of the kind, because the Spirit by these Prophets and Prophetesse spoke against the wrong views of the word of God, held by the professing 'Christian' world, and the false and hypocritical show of 'piety' made.

And as the Spirit did not agree with their notions, but reproved them, they were exceedingly angry, and

when the Word by Joanna (which was given in mystery, even as the Scriptures) was not fulfilled as they thought it ought to be, i.e., according to the letter of the word, she was cried up everywhere as a false Prophetess and Impostor, and those that adhered to her were the objects of their ridicule. But I well knew that God would pull down all their great buildings in some way or other, and would do as He said—in the Visitation to Joanna—in these words—

'Though for a time I do defer it, I will face the foe once more!'

I went everywhere that I heard of anyone being visited by the Spirit of God to prophesy, in the hopes of finding the truth—in the Lord's appearing according to His Word; but I could receive no Visitation to rest upon in any degree, till I did that of 'Mary Boon.' I read her prophecies with great attention, for the command in Scripture was upon my mind, viz. (I Thess. v. 20, 21), 'Despise not prophesyings. Prove all things; hold fast that which is good'; therefore I proved her communications, comparing them with the Scriptures, and concluded that they were from the God of truth; coming to this conclusion, I united Visitation in the Year 1825, fully believing that in this woman was manifested the 'return of Joanna,' or rather the return of the same Spirit, in order to raise up the Cause. In a short time after I joined, I was chosen as the reader of the Word to the people, and to answer all the letters that came from the Prophetess, who resided at Staverton in Devonshire. We were directed in the

Word by her to observe the 'Sabbath' day as the 'Jews,' on the Saturday, and not to eat swine's flesh or even to touch it (not that the Spirit meant those things to be observed literally; but the Prophetess did not understand the Spirit's meaning, neither did I myself, or any of the people); and knowing that the Word of God was with her, of which we had many striking proofs, we obeyed strenuously and rigidly the Word in the letter, which brought upon me great persecution, and loss of my business, and of course great discontent in my family; but believing it to be of God and that it would be the means of bringing me to happiness at last, and being an ardent lover of anything that was of God and not of man-for I saw that all the ways of men, as respects 'religion,' were corrupt, 'having a form of godliness, but denying the power thereof' (2 Tim. iii. 5)— I determined to follow on through all opposition. I will not enter into every particular of this Visitation, 1

¹ All who follow this marvellous 'evolution' (so to speak) of the New Man out of the old, by the 'preparation' of 'John Ward' 'to eternal life, will see that he was dealt with *peculiarly* from the first, and set apart or called out of the mass for the purposes of God, yet knew it not till his own Visitation (The LAST and Perfect, Sept. 1827 to Sept. 1828) and actual summons by the Divine Voice. It is a pathetic history, making the heart (in nature) throb with sympathy for the sufferer; yet the beauty and necessity of the sacrifice of one (by devotion of mind and person) is so brought home to our reason (by his participation in every cup incident to our mortal lot, both in bodily and mental errors (see Vol. II. pp. 128-130), and that to the very extreme, because he was made the limit for iniquity to come to its full, and at last by the Divine Grace, to end it), that we are speechless before this mighty refining trial of the human properties, and overcome with thanksgiving for our deliverance by the boundless mercy and compassion of a God. Here we have a 'Christ' indeed (not of the cold and immaculate invention of Priests), who in every bond and tie of nature is allied to our life in closest affinity, to know our wants, feel our desires, and raise us to the level of His own superior attained Life from the Father of Spirits, who bids us Live! As he comes to—is led to the Visitation to Mary Boon (the END of Inspiration) -leaving the 'religions' accepted of the world, at the end of 1825but shall come to the point I have in view as soon as possible; but I felt myself under the necessity of thus giving a brief sketch of my experience as a man, to show how the Scripture brought forward from 'Mark,' of the man telling how the deaf and dumb spirit operated upon his son from his childhood, is fulfilled in me, in the misery and bondage of mind I was always in through 'fear of death,' all through ignorance of God's Word and ways, being spiritually 'deaf and dumb.'

I was ordered by the Word through the Prophetess, to 'become a eunuch for the Kingdom of Heaven's sake'; and I understood it that I was to separate from my wife; and believing it to be the Word of God and His command, I obeyed without hesitation or gainsaying. All who knew me, and were acquainted with this matter, now concluded that I was mad indeed, and this 'cast me' truly into 'fire and water'—of persecution and trouble. I did not understand what the Spirit meant by the command, for the Word in the Scriptures adds—'all men cannot receive this saying, save to whom it is given' (see Matt. xix. II, I2). And it was never given to any man to understand this—none but

this important epoch of the world's time, is the First Year of the New Era, which ushers in the Eternal Day—though he has to pass through the 'midnight' first;—and his initial writing (published January, Year 4) is—'The Vision of Judgment' and 'Return of Joanna from her trance'—now ascertained and proved, to the mortification of the scoffing world. The following MSS, references throw important light on this critical (unknown) period—the crisis of LIFE.—C. B. H. December 13, Year 71.—November 5, Year 5, Vol. II. pp. 130-134, and Same Vol. (Mark), pp. 65-68, and 85-100; and February, Year 8, Vol. I. pp. 230-235; November 11, Year 9, Vol. V. pp. 247-249; and December 21, Year 7, Vol. II. pp. 168, 169, And for the subsequent and final tage, pp. 171 and on, with Vol. VI. pp. 152-156.

the Son of God could, i.e., the New creature; therefore did the command come to me because God intended to reveal His Son in me—to 'glorify the Son of man, for the time was now come. But it must be proved that I was as dead to the knowledge of God as all others, that—while in a state of darkness—I might 'stumble and fall, be broken, be snared, and be taken' (Isa. viii. 15). Therefore I took the Word in the letter of it (as all have done), and not in the Spirit, to prove that the errors ('sins') of all were found in me. I saw not what God was calling me unto by His Spirit, in telling me to become a eunuch for the Kingdom of Heaven's sake; that he (the 'eunuch') should have put in his possession 'all the treasures' (the spiritual secrets of Wisdom) 'of Candace, Queen of the Ethiopians'; and be invested with 'great authority.' Read Acts viii. 27-40. The name 'Candace' signifies 'having forgiveness,' therefore this 'Queen' is the 'Spirit of Truth'-the 'Comforter'; and the 'eunuch under her' represents servant, 'Zion.' elect The baptising of eunuch by 'Philip,' signifies that the character should have in him the Spirit of Divine intelligence, and by It should be immersed in the 'water of regeneration' -the 'Divine Nature'!

The name 'Philip' signifies 'a lover of horses,' and horses in the Scriptures represent *intelligence*, and Philip and the eunuch going down both into the water, and then the eunuch went on his way rejoicing, is to show that the Spirit of understanding should be given that should lead him into all truth—'baptising him into the Divine Name'; and from that time he should go on his

way rejoicing, having obtained the VICTORY over 's in, 'death' and 'hell'!

But now comes the trying point - 'the end,' the fulfilment of the allegory of the man bringing his son to Jesus, and complaining of the tormenting spirit that plagued him from a child; -now 'Jesus,' the 'man,' and his 'son' are represented in the one person only in whom this allegory is fulfilled, who from a child was possessed of the 'deaf and dumb spirit' that so often afflicted him, in the cruel manner we have already stated, causing him to 'pine' away, gnash his teeth and foam, and cast him into such mental tribulation as is compared to fire and water, 'fire' because of the severity of it, and 'water' because he was tossed to and fro in his mind, as a ship in a tempest. 'Jesus' represents the Spirit of God that was in him, and 'the son' represents the 'evil spirit' of which the creature complains unto God, and his heart and disposition is shown in the words—'If thou canst do anything, have compassion on us, and help us?' 'Jesus said unto him, If thou canst believe, all things are possible to him that And straightway the father of the child believeth.' cried out, and said with tears, 'Lord, I believe; help thou my unbelief!' Then 'Jesus' rebukes the spirit,

¹ The grand spirituality of this subject—the process by which he became a 'eunuch,' may be read fully described in the 'Dialogue,' Vol. IV. pp. 144-156. And it is plain, that although he gave up every pleasure as an outward or natural man, to the sacrificing of all temporal interests and comforts, for the sake of the Spirit, he was but under the 'carnal mind' which engendered such ideas of self-denial to requite the God of Love. As the first redeemed, he must be so dealt with to expose and destroy the error, and be separated to the Spirit's requirements, viz., to give up his own life of sense and mere reason, that he may be absorbed in the Life of God, and then His way is clear for ever and the New date begins.

saying, 'Thou deaf and dumb spirit, I charge thee come out of him, and enter no more into him.' Here is beautifully set forth the casting of Satan—the 'Prince of this world'—out of God's sanctuary, his holy temple 'Zion,' the 'purging out of the old leaven' that there might be a 'new lump,' the 'driving out of the buyers and sellers,' and of the 'coiners' or 'money-changers,' never more to enter.

The reign of the evil had been long enough, the time was up that there must now be an end of the affliction; therefore Zion is wrought on to address himself to that Invisible Power 'God,' whom alone he believed was able to deliver him from this mental torture, which 'from a child' subjected him to bondage and misery and made him often say (as the language recorded of 'Hezekiah,' which means, 'taken and supported by the Lord'), 'He will cut me off with pining sickness' (Isa. xxxviii. 12). But 'the creature was thus made subject to the evil or "vanity," by reason of '(or by the decree of) 'him who subjected the same in hope' (Rom. viii. 20).

It was the will of God that His creature, in whom He intended to come in the end, should be thus plagued, that the spiritual evil of the whole world should thus come upon him to the utmost; and that he should 'cry to God by reason of his oppressors,' that the God of all power may fulfil His Word in him, that He spoke by the Prophet Isaiah (xix. 20), and 'send him a Saviour, and a great one'; for the decree was, that the creature (thus 'oppressed') should be 'delivered from the bondage of corruption, into the glorious liberty of the children of God' (Rom. viii. 21).

See Isa. ix. 5—'For every battle of the warrior' (the Spirit within him) 'is with confused noise, and garments

rolled in blood; but this shall be with burning and fuel of fire'; i.e., when it came to 'the end,' for now was come the time of 'the Birth'—the bringing forth of the Son of Righteousness, and the death of the 'evil son'; or the casting out of 'Satan' (the 'Spirit that blinds'), and the birth of Life everlasting, to fulfil the Scriptures. Read verse 6.

Therefore the mental sufferings of the creature are represented in the rebukes he has to bear from the Spirit, as shown when the man said to Jesus-'I brought my son to thy disciples, and they could not cast him out.' 'Jesus answered him, O faithless and perverse generation, how long shall I be with you? how long shall I suffer you? Bring him unto me; '-this was the rebuke of the Spirit unto Zion, in whom stand the 'Twelve Apostles' spiritually. [See the 'Work' of January, Year 4, Vol. VI. from pp. 46 to 53, and September, Year 8, Vol. III. pp. 233-34]. How long shall I be with you teaching and instructing you, and yet you will not hear? You are 'deaf' to your own happiness. You must put God to His Word, and demand of Him to give you the victory over your 'Adversary,' for 'the Kingdom of heaven suffereth violence, the violent take it by force' (Matt. xi. 12). This is My decree; I have so planned it that man shall demand of ME to fulfil My promise and I will then fulfil; and then you will know that there is a God that 'heareth the desire of the humble, and the cry of His Elect'; read Luke xviii. This was a scarce 'faith' indeed, to be bold enough to demand of God to reveal His hidden Name! and to take no denial [See the Parable of the 'Woman of Canaan,' Vol. I. pp. 200-222, and mark pp. 215, 216, 217 in full

illustration of this], to keep Him to His Word until He had done it, and thus to prove that there is a God that promised and that performs also.

And in this is fulfilled the account of 'Jacob wrestling' with the Angel' till he obtained the blessing, and then the Angel changed his name to that of 'Israel'; from that of a 'struggler' to a 'prevailer' and 'overcomer' who has 'power with God' [And thus 'John Ward' is changed to Zion-ward]; which never took place in the literal sense as recorded in the Bible, but was a figurative prophecy of the end, to be fulfilled in Shiloh or Zion, who is the 'Jacob.' It is said that the Angel touched the hollow of Jacob's thigh, and Jacob went halting ever after; and the 'Jews' eat not of the 'sinew that shrank,' unto this day: read it thus-the 'people' in whom is God's praise or light (these are 'Jews,' the perfect or the initiated into the mystery of God), eat no more of the darkness or ignorance of men-which they call' wisdom'! viz., the false' Christianity,' this must now shrink away before the Light, and this 'Day of the Lord' being come, 'Jacob' (the 'servant') 'halts upon his thigh,' but Israel (the 'Son') walks upright and strong; i.e., the 'elder serves the younger'; man is brought into willing subjection to God, walking in the spirit and not in the flesh, having no condemnation (see Rom. viii. I and [And Vol. I. pp. 12-15, how 'Jacob' wrestled till on). 'break of day.']

Now as it was God's decree and purpose to cast out the Adversary of man's happiness, He is pleased to choose one out of the human race to exert His power in, and in this one to let the evil dark ('deaf and dumb') spirit of error work all his lifetime, causing him to 'pine' and grieve,

till it had formed itself into a 'world' of iniquity, and the creature thereby cast into the very lowest abyss of despair and death-called 'Hell,' to fulfil the Scriptures, viz.: 'The sorrows of death compassed me, the pains of hell gat hold upon me; I found trouble and sorrow. called I upon the Name of the Lord; O Lord, I beseech thee, deliver my soul!' (Ps. cxvi. 3, 4). Here was the 'poor man' crying to the Lord to deliver his son from the tormenting spirit, as the figure represents that as the man was bringing his son to Jesus, the devil threw him down, and he 'wallowed foaming.' This is to show the great and sore conflict of the mind at the last, to cast off the spirit of bondage and to obtain the promised blessing-Light and Liberty, freedom from the evil power called 'the Devil,' which had taken full possession of the microcosm (or 'little world'—the man) as it had the great world, or macrocosm, but in the microcosm the evil must be manifested, the 'man of sin' must come to its full growth, and in the microcosm the Lord must appear in power to destroy him; and these two powers meeting in contest is the fulfilment of the Word which saith, 'And there was war in heaven' (i.e., in the mind of God's creature); 'Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent called the Devil, and Satan, which deceiveth the whole world; he was cast out into the earth, and his angels were cast out with him' (Rev. xii. 7 and Now unite this with what the Word saith to the deaf and dumb spirit, and you will discover that it means one and the same thing—'Thou deaf aad dumb spirit, I charge thee come out of him, and enter no more into him. And the spirit cried, and rent him sore, and came out of him, and he was as one dead, insomuch as many said, he is dead. But Jesus took him by the hand, and lifted him up, and he arose.' Here then is (in reality) the 'death and resurrection of Christ' (the 'Anointed') set forth in a figure, but ever hid from the understandings of all in the 'natural' world.

[And though these extra-ordinary and super-natural conjunctions of Scriptures were put before the public week by week in the Year 1831, yet the 'faithless and perverse generation' (in the Macrocosm, and still rife in 1896) among whom He came, were so proudly obstinate or wilfully blind to the Light revealed, through 'loving of darkness,' and lust of outward things; except the 'few' who were 'saved from' ('having escaped') 'the corruption, that is in the world, through lust' (2 Pet. i. 4), by opening their minds to conviction, denying self, and submitting to the Wisdom of God, the only 'Saviour and Redeemer.' The work of the Spirit must be invisible to bodily eyes, and felt only by the one in whom it operates, as Light with all its marvellous qualities of revelation in the visible sphere, is indefinable in Itself, and known by its effects and transforming influence. Then this 'Manifestation of God in Zion,' the Revelation of Je-sus-Christ, is entirely the invisible work of the Spirit, opposed to all natural reason,and Its operations with the human spirit of J. Ward, are the cause of all the mental sufferings and trials, with-at

the last—the triumphant joy of his unique experience. And we may take here (in further 'uniting') the oftquoted and familiar 'figure' (so utterly misconceived hitherto) of 'David and Goliath'-(see letter of May 1, Year 7, series to come)—the Man of Reason in conflict with the Spirit of Faith. How 'morning and evening he appears to defy the armies of the living God' (Michael and his angels, and the Dragon and his), viz., to reason with all the host of arguments of which the 'natural man' is capable, against the way of the Spirit calling 'Ward' to his great office of 'Christ' the Mediator and Intercessor. Here were the forty days' temptation of the Son (shown further on in this Book), to prevent him-if possible-from taking his right station as the 'heir of all things.' The power of Faith wrought within, the 'man after God's own heart, 'David'—the 'Beloved' Spirit, at length defeats all tempting thoughts from the world without, the 'power of human reason is slain'; and by this Almighty strength of mind (bestowed by the Supreme Mind on His creature 'Zion') all evil is overcome, and 'Man' is brought to the 'Right hand, where there are pleasures for evermore' (Ps. xvi. 11). [See Vol. III., Work of January, Year 12, pp. 335-338].—C. B. H. December 16, Year 71.

Despair indescribable came upon him, when within him God's thundering voice was heard (no mistaking this!)—'Get thee hence, Satan, thou art an offence unto me!'—'O faithless and perverse generation, how long shall I be with you? how long shall I suffer you?'

And in this is the Scripture fulfilled in Ps. xviii., bevol. X

ginning at verse 13-'The Lord also thundered to the heavens, and the Highest gave His voice; hail and coals of fire. Yea, he sent out his arrows, and scattered them; and he shot out lightnings, and discomfited them. Then the channels of water were seen' (The way of the Spirit in the power of the Word), 'and the foundations of the world were discovered' (i.e., the false foundations of the mind of God's creature or 'world,' the microcosm) 'at thy rebuke, O Lord, at the blast of the breath of thy nostrils.' Read all this Psalm, for it is the language of Zion the true 'David'; here is the character of whom the Psalms speak, who had to endure the rebukes of God, that the 'pining spirit' in him might be destroyed by the 'sharp arrows of the Almighty,' and that he might be changed from 'Satan' and be made 'the Lord,' for this is the change spoken of throughout the Scriptures, called 'conversion.' Lucifer signifies the 'Bringer of Light,' which is to show that the very same person in whom the Satanic power comes to the full (and characterises the man while the evil or false light was his soul), in this 'Satan'-by his enduring unto the end the 'rebukes of the Almighty,' whereby the 'beast is slain' in him-even here, is risen the Lord Jesus Christ who is the DIVINE LIGHT! So 'Lucifer' is the 'Bringer,' and the 'chief and first of the ways of God,' and at last the 'Saviour of the world'; for the character in whom the evil spirit is perfected was rebuked as 'Satan,' and now that spirit being 'cast out' by the power of God, the Soul in the creature is 'Je-sus-Christ' [see Vol. VIII. pp. 114-116, January 18, Year II], and this is the coming of Jesus Christ, and there is no other; and 'if ye believe not that I am he, ye shall

not enter into my rest, nor come where I am'; for I the Lord am here, making My Word plain to your understandings (Matt. xi. 28 to end; John. vii. 34; Heb. iii. 10-12).

Renounce your old thoughts, turn from your false and hypocritical 'religion' which you call 'Christianity'! Your 'religion' is vain! you never knew ME.—Give up your own opinions on the Scriptures, you know them not; and hearken unto ME, that now speaketh from Here am I the 'DELIVERER,' so come unto Me and I will refresh you, and you shall find rest unto your souls, which your 'teachers' have not been able to give you; 'forsake the foolish, and live' (Prov. ix. 6), for your 'teachers' are blind, their fine 'sermons' cannot save you, nor all their 'learning' profit you; for they are not sent of God-any of them. I am the Supreme Judge, Christ-Jesus that am now come in Spirit, and I speak from my temple—'a voice of noise from the city, a voice from the temple, a voice of the Lord that rendereth recompense to his enemies' (Isa. lxvi. 6). And I pronounce judgment upon all the inventions of men; all their 'wisdom' I condemn. Know that the 'wisdom of this world is foolishness with God' (I Cor. iii. 19). I am he that endured 'furious rebukes' on account of all your errors or 'sins,' for they were all upon me; for God covered Zion 'with blackness, and made sackcloth' (i.e., humility) 'the covering thereof' (Isa. l. 3, 4); therefore 'the Lord God hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary; he wakeneth morning by morning, he wakeneth mine ear to hear as the learned.'

Verse 5-'The Lord God hath opened mine ear, and I was not rebellious, neither turned away back.' Verse 6-'I gave my back to the smiters, and my cheeks to them that plucked off the hair; I hid not my face from shame and spitting.' Verse 7-" For the Lord God will help me; therefore shall I not be confounded; therefore have I set my face like a flint, and I know that I shall not be ashamed.' Verse 8—'He is near that justifieth me; who will contend with me? Let us stand together; who is mine adversary' (the 'master of my cause.'—Heb.)? [As a literal fact, none did or could stand against him (thus armed) in the outer world] 'let him come near to me.' Verse 9-'Behold, the Lord God will help me; who is he that shall condemn me?' And here is now my song (Ps. ix.), 'I will praise thee, O Lord, with my whole heart; I will show forth all thy marvellous works. I will be glad and rejoice in thee; I will sing praise to thy name, O thou Most High. When mine enemies are turned back, they shall fall and perish at Thy For thou hast made my judgment and my cause; thou sittest in the throne' (the heart) 'judging in righteousness. Thou hast rebuked the heathen' (i.e., the evil one—the 'deaf and dumb spirit'), 'thou hast destroyed the wicked, thou hast put out their name for ever and ever. O thou enemy' (The 'Adversary'), 'destructions are come to a perpetual end,' etc. And see my prayer

Zion alone had to bear the punishment for the spiritual evil of the whole world, any of whom would have acted as he did in rejecting the 'True Light' (through the old belief) when it appeared in them. And the one visited of God, who has the recorded Word accomplished in him in all its sayings, has afterward the command of that Word, to direct it against the principles which deceived kim.

in 'Gethsemane' (the 'fruitful valley or lowly heart'), Father, if it be possible, let this cup pass from me; nevertheless not my will, but Thine be done!' Also Ps. xxxix. from verse 9-'I was dumb, I opened not my mouth because Thou didst' (i.e., Thou laidest these sufferings upon me). 'Remove thy stroke away from me; I am consumed by the conflict of thine hand. When thou with rebukes dost correct man for iniquity, thou makest that which is to be desired in him to melt away like a moth; surely every man is vanity. Selah!'-i.e., The Godhead, the Divine nature receded back, disappeared from the creature, and left him to fall into the death; then was the bitter cry extorted, 'My God, my God, why hast thou forsaken me!'-for the creature thought that he was everlastingly and eternally forsaken, he knew not that the Godhead would return again unto him, for had he known this there could have been no sufferings; but feeling within himself that the Glory had departed, he suddenly sank into the abyss of woe-he was 'damned' -he was swallowed up in the 'belly of hell'; fulfilling the figure of 'Jonah in the belly of the whale.' the opening of the Epistle on 'All things,' Vol. II. pp. 179-180.]

I will resume here the account of my experience, to show my 'Fall' from 'Paradise' (the State of Heavenly bliss I was taken into in the Spirit, by the Living Breath or Life inbreathed), which happened in the latter part of the Second Year (1827). I was at this moment carried away in the spirit, into a 'world' of infinite space, into which I was cast; it was one entire flame and smoke, and no creature in it but myself. To describe the misery

here endured, with my pen, is impossible; suffice it to say, that I was in my own thoughts and imagination, 'eternally damned,' yea, and my old self was so in reality; yet I bore it without a murmuring word or even a complaining thought. My body was laid in bed, and my soul was laid in 'hell'; sleep forsook me—I had no rest; and in this state I was to be to all eternity! I knew no other. And I said unto God, 'O God, as I am the only being upon whom this awful "lot" must fall, and I was born into the world for this, O grant me but one favour—Give me but one half-hour's rest throughout the countless ages of eternity, and I shall feel it an infinite mercy!'

But this I thought could not be granted. O how shall I describe this awful and eternal death! Infinite was the weight of 'sin' upon me, so that I said, as it is foretold of me in the Psalms, 'All thy waves and thy billows go over me' (xlii. 7, and read Jonah ii. 3-7). Thus you find all this foretold in the Word, that now came to pass in Zion. O who can imagine the keen agonies of my mind, and 'Who will believe our report,' that these were the 'sufferings of Christ'?

Three days and three nights (December 21 to 25) of bodily existence I was in this 'damned' state, fulfilling what is written—'As Jonah was three days and three nights in the belly of the fish, so shall the Son of man be three days and three nights in the heart of the earth' (the man); this is the meaning of that Word, and no other. But in this state I cried unto God'with strong crying and tears, unto Him that was able to save me from death, and was heard in that I feared' (Heb.

v. 7); and He brought me up 'out of the horrible pit, and out of the mire and clay' where my feet stuck fast. I pleaded His promises, and demanded deliverance and redemption from this my Fall, as He promised to man; and His justice and His mercy brought me up again, as it is written of me in the Psalms (lxxi. 20), 'Thou, which hast showed me great and sore troubles, shalt quicken me again, and shalt bring me up again from the depths of the earth.' And in this is fulfilled Isa. xxxviii., here was 'Hezekiah' 'sick unto death'; see the 16th verse—'O Lord, by these things men live, and in all these is the life of my spirit'; and why so-why in these things is the life of the spirit? because these are the sufferings of Christ—the 'Anointed' (the Divine Spirit organised to human feelings, to save humanity in 'the end'), 'by whose stripes ye are healed'; for he died the spiritual 'death' that was denounced against the wicked, and therefore there is no death for you; and bore the condemnation, so 'there is no condemnation to you that believe.' I 'descended into hell,' and quenched the flames and vanquished it, and arose a Conqueror (the new soul-'Christ') over 'sin,' 'death' and 'hell.' 'Therefore my heart is glad, and my glory rejoiceth; my flesh also shall dwell confidently. thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption. Thou hast shown me the path of life' (Ps. xvi. 9-11).

We have now shown how the 'pine'-tree was planted in the 'wilderness,' and how the 'pining' 'deaf and dumb spirit' is cast out; for it was planted there with the cedar

^{1 [}For in reality ' the way to hell was paved with good intentions.']

and the box, because the 'tares and the wheat must grow together until the harvest,' i.e., the 'end of the world'—'of sin.' These must grow together in God's ground; but now He has 'gathered out of His Kingdom' (Zion) 'all things that offend, and them that work iniquity'; and the righteous shine forth as the sun in the Kingdom of their Father.' Read Matt. xiii. 37-43.

We notice in the next place, the 'disciples' and the question put by them to the Lord, viz., 'Why could not we cast him' (the wicked spirit) 'out?' The answer was, 'This kind goeth not out but by prayer and fasting'; which should be read thus, 'This pining spirit will not be cast out of you' (my elect one), 'until you get knowledge of your call, and abstain or "fast" from your own wisdom, and cease to eat of that "bread" that must "perish" (John vi. 27); and pray to me—as

Truly a glorious shining forth of right knowledge, after the quibbling upon Scripture current among the 'learned' for the centuries past, but 'the tongue of the learned' is given 'to the elect' (having no education of the world), with the 'new heart and right spirit' to hear the voice of the Great Teacher, which the self-taught in their own wisdom cannot, who have imagined Christ to suffer as God. The very acuteness with which the Scriptures are indited, thwart and nullify to absolute abnegation the conception which has passed for truth, and yet been undetected till the Man Christ came in reality, for the soul-pains and agonies of Christ's humanity, were brought upon him when left to himself (see Vol. VIII. pp. 150-155), with all the terrors of false imagination (inbred by the old religion); for he refused the Divine Light and Love through imaginary unworthiness, and caused its departure—after the ineffable delights of sweet companionship for the time of innocence—into Its own Source again; yet though the Love Spirit out of God, thus died away from the soul, it, the humanity, was sealed for God's own, and after the three days and nights' sequestration of the Spirit (while death and darkness reigned), to rise again triumphant over the Grave. This writing of Zion's, being continued for seventeen weeks, is therefore of a greater length than any other, and its consequent developments more numerous in detail, and will therefore form an Index work for beginners and future students of Divinity in reality. Much came forth afterwards from the 6th Year to the 12th, to which several MS. references are given to complete the whole.-C. B. H. December 19, Year 71.

it is written in My Word you must do—'Avenge me of my adversary!' which is the 'effectual fervent prayer' decreed for you, as the 'righteous or right man' when you gain the knowledge of my will (see James v. 16). Until you thus turn against yourself and deny yourself—which is your Adversary 'the Devil'—this spirit shall not depart from you; but when you lay the blame of all your sorrows and transgressions upon that dark, and 'deaf and dumb' spirit, then I will appear in My power and strength to deliver you. But you must justify Me, and condemn the evil power, and then when you forgive (i.e., justify) Me, then I will forgive you, I will take your sins and your misery away from you; for I have said, 'Forgive, and ye shall be forgiven' (Luke vi. 37).

So you could not cast Satan out, but I cast him out when you fasted and prayed. You may see this very thing foretold and set forth in the Book of Daniel x. 11—'And he said unto me, O Daniel, a man of desires (Heb.), understand the words that I speak unto thee, and stand upon thy standing' (rely on Me, thy God), 'for unto thee am I now sent. And when he had spoken this word unto me I stood trembling. Verse 12-'Then said he unto me, Fear not, Daniel; for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words." This casting out or cutting off of the evil spirit from the 'house of Israel' (the Lord's anointed one), is also clearly set forth in the Prophecy of reproof - 'In 13, there the stands

filthiness is lewdness, because I have purged thee, thou wast not purged, thou shalt not purged from thy filthiness any more, till I have caused my fury to rest upon thee.' Verse 14-'I the Lord have spoken: it shall come to pass, and I will do; I will not go back, neither will I spare, neither will I repent; according to thy ways, and according to thy doings, shall they judge thee, saith the Lord God.' Verse 15—'Also the Word of the Lord came unto saying,' (verse 16), 'Son of man, behold I take away from thee the desire of thine eyes with a stroke; yet neither shalt thou mourn nor weep, neither shall thy tears go down.' Verse 17-'Be silent, make no mourning for the dead, bind the tire of thine head upon thee, and put on thy shoes upon thy feet, and cover not thy upper lip, and eat not the bread of men.' N.B., When a man was found to be leprous in his bald head, or forehead, the Priest was to pronounce him utterly unclean, for the plague was in his head (i.e., he was destitute of Divine knowledge or wisdom); and he was to go without the camp, with his head bare, and his upper lip uncovered; and was to dwell alone without the camp (Levit. xiii. 44-46). In this there is a great mystery which no man ever knew. It is to show how the 'chosen' one Zion, should be found with the leprosy in him (falsehood and iniquity), and pronounced 'unclean' and cast out of the presence of God-the Divine Life and Light hidden from him for a time, letting him 'fall' into total darkness-'hell' and 'death.' The upper lip being covered is to show that he should be 'forsaken of God'; by the two lips

and the tongue acting together, man is able to form words to express his sentiments or thoughts; these three members represent 'the Trinity'-the Three in One! and the covering of the 'upper lip'-while the man was 'unclean'-shows that Zion, in whom this type should be fulfilled, would suffer the loss of the Divine Life for a while, and be left alone, which would cause his death spiritually, and this 'death' should destroy the sinning principle, which is 'the Devil.' The Upper lip signifies the Divine Nature, the under lip signifies the creature, which expresses that-when the union of God and man takes place-Salvation is sounded forth in the Word of Wisdom, the right understanding is given, and those that are not 'deaf' can hear it; but take notice, though God and man unite, man is still inferior—God is above. Now in the case mentioned of the Prophet 'Ezekiel,'—which is all to set forth what is done in the Lord's elect oneafter the reproof is administered, and the fury poured out upon the creature on account of sin, to cut off the 'desire of his eyes' (represented by his 'wife,'-which is in the spiritual sense, the spirit of bondage—the 'bondwoman'), then he is told that he shall not mourn nor weep for the loss of his wife, and he is not to cover his upper lip, etc. This is the sign (to the 'Son of Man') that the Spirit should be restored to him again, after he had lost it; and thus the 'curse' should be eaten out by this work of 'killing and making alive,' 'bringing down to hell and bringing up again,' of 'wounding and healing' (Deut. xxxii. 39); and so the 'old man' should pine away in his iniquities; see

Ezek. xxiv. 23, 24—'When this cometh, ye shall know that I am the Lord God'; i.e., when this 'type' is fulfilled upon the character—the 'Son of man,' he shall know that I am the Lord in him, he shall 'know God.'

This is the meaning of the 'pine'-tree being planted in the desert.

Next, we notice the 'box,' in the desert also,—
'I will plant in the desert the fir, the pine, and
the box-tree together, that they may see and
know and understand together, that the hand of the
Lord hath done this, and the Holy One of Israel hath
created it.'

The box is an evergreen, and has male and female flowers on the same plant; it is therefore mentioned in the Scriptures to show, that in the 'desert' heart of man is planted the Word of righteousness and truth that is 'undefiled and that fadeth not away,' but ever remains the same, fresh, green and living (I Peter i. 4), and 24, 25—'The grass withereth' (i.e., the wisdom of men upon the Word of God, that groweth of itself out of the 'earthly' mind), 'and the flower thereof falleth away: but the Word of the Lord' (planted in God's

The amazing field of research opened out, with the infinite range of contemplation included, is intimated here, by the extraordinary way in which Zion has brought round the subject of the 'pins-tree' to its final solution; involving so many puzzling metaphors of Scripture, and the whole experience of man on earth. Because this is 'The mouth of the righteous' (formed of the two lips), 'whose tongue talketh of judgment' (Ps. xxxvii. 30), who speaketh these things unto us with 'the pen of a ready writer' (Ps. xlv. 1). And it is significant that the Hebrew—'upper lip' (in which such abundant doctrine lay hid) is rendered 'lips' only in the translation, thus proving how mere man in his wisdom has 'despised the day of small things' (Zech. iii. 10); and imagining himself 'great,' has failed to perceive that it is to the 'little in their own eyes,' the promise is made, by the condescension of the Greatest.

ground, Zion) 'endureth for ever.' And read Isa. xxviii. 16, and Ps. cxxviii.

The box being male and female in itself, and producing male and female flowers, is to show man's new-created state, how being united with the eternal Virgin 'Wisdom,' he brings forth the truth and beauties of the Word of God—the *Creating* Word of light (see Gen. i. 26-28), this is how man is now created, with Christ—the 'Wisdom of God and the Power of God' formed in him, the 'quickening spirit' who is the 'Last Adam.'

The Word is male and female because it is the 'power of God unto salvation,' the regenerating power, by which the recipient of it comes to have a New life, a new and Divine mind or heart, as it is written (Ezek. xi. 19), 'I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them an heart of flesh;' (20th verse) 'and they shall be my people, and I will be their God.'

The account in the Book of Genesis is not a history, as all have thought, but a prophecy of how 'Man' should be created in the 'due time'; for it must be remembered that all through the Bible God speaks of 'things that are not, as though they were,' because He had fixed and determined to perform His Word in his own time; but man, with all his wisdom and learning, knew not this, and therefore he understood the Bible as a history, and treated it so, instead of what it is, a book of figures given by inspiration, to represent how God should display His power, in making Himself manifest in human nature when the 'due time' came; and this is the way that

¹ See 'Refutation of a Calvinis, 'Vol. IX. pp. 175-180.

the 'wisdom of the wise perisheth, and the lofty looks of men are humbled, and the *pride* of man is brought low, and the understanding of the prudent is brought to nothing, and God *alone* is exalted *in this day*' (read Isa. xxix. 14, and xliv. 25); because He hath *hid* his mysteries from the 'wise and prudent, and has revealed them unto babes.' 'Where are the wise? where is the scribe? where is the *disputer* of this world?' *Hath* not God made *foolish* the wisdom of the world.

'The wisest of the human race, to knowledge sure are dead; And they shall find the simple bird confound the wisest head.'

It has been a question much agitated among men, who was with God when He said, 'Let us make man in our image,' etc.,' and that 'wonderful' Commentator (?) Adam Clark, says upon this point, 'All the persons in the Godhead are represented as united in council, and effort to produce this astonishing creature, "man"!' But what does this 'man' mean by 'three or all the persons in the Godhead'? Are there three men in form and fashion, does he suppose, who are in some unknown region (above the sky!), and these conferred together in council, and effort to make their 'image' on earth? These are the foolish notions propagated in the world by men speaking of what they know nothing of. never revealed the mystery of the 'Trinity' unto them, and they would have done right had they said nothing about it, for it is said, 'Even a fool shall be counted wise when he holds his tongue' (Prov. xvii. 28). God has permitted them to think themselves 'wise,'-

¹ See 'How Man is made in the Image of God,' Vol. VIII. pp. 85 and on.

'Vain man would be wise, though born as a wild ass's colt'—and to bring forth all their 'wisdom'—which is 'the beast,' mentioned so much throughout the Scriptures, that in the dedication of the spiritual temple, should be slain, which the 'killing of beasts' before 'Solomon's temple' is figurative of.

And none need be offended at what is here said, for the writer himself was once as they now are (witness the account of my life), and to God he is indebted for the True Light; and he only tells them their state, that they may find their 'way to Zion with their faces thither-Ward' (Jer. 1. 5), and forsake their thoughts as the command is, 'Let the unrighteous forsake his thoughts,' and let their thoughts be in God, denying self, that they may live; for it is their unright thoughts on the Scriptures of truth, that have raised up a spiritual 'Babel' of confusion, which is 'sin' against the Light. So now these 'sinners' are called to repent of their 'sins' and turn to the light -which is the 'Lord,' from their 'revellings, drunkenness and abominable idolatries' (I Peter iv. 3), and to jest no more with the Word of God. God never called them to explain HIS WORD, and their thoughts are vanity; 'Who hath required it at their hands?' (see Isa. i. read 10-20).

If we were to ask Adam Clark what the 'Godhead' is, in which these persons are, he knows not how to answer, it is an enigma to him, and of course it must be so to them that read of it.

What God's *Head* is, is no more than God's Wisdom made manifest in a human being, and God's Head will be found to be wiser than man's head, although His

Wisdom will appear 'foolishness' to the 'wise' of the world [see Aug. 9, Year 7, Part I. (Printed), pp. 30-32]; i.e., the 'wise' 'Commentators' and 'preachers,' who think they have wisdom of themselves, albeit God has not spoken unto them, nor given them authority; but we trust that some of them will take a word of counsel, and be willing to see their 'nakedness,' that they may get clothing that will not wax old, a garment that is without seam, that 'being clothed, they may not be found naked,' but covered with this truth made known in 'Zion'—the Heavenly House or 'Tabernacle that God pitched and not man, that shall not be taken down; not one of the stakes thereof shall ever be removed, nor one of the cords broken' (Isa. xxxiii. 20).

The 'learned' tell us that it was 'Moses' wrote the Book of Genesis, but whoever wrote it, it was given by inspiration. And how was that; what is inspiration? Just as follows, with all the 'Prophets';—A man was visited by the Spirit of God, and the Spirit spoke within him and formed words in his mind, and he felt a power within him desiring him to write, and he wrote as the Spirit within him gave him the matter. He did not write it of his own will or by his own wisdom, but as he was moved or wrought on within by the Spirit. And the operation of the Spirit is so powerful in the person that has it, that they cannot but write, and they know by the operation in their minds that it is a supernatural power, therefore they stand in great fear before the Spirit, and whatever It forms in the mind they dare not refuse to write, and have no peace till they do; and such is the pleasure that the Spirit gives them in obeying

its dictates, that it is a' Heaven' for the persons influenced to go by the Spirit's directions; and they consider not their own understanding in the matter, but write as they are directed whether it should appear sense or nonsense to the world; and so the Word says, 'The prophecy came not in old time by the will of man; but holy men of God' (i.e., set apart for the purpose, inspired) 'spake as they were moved by the Holy Ghost' (2 Peter i. 21); and they knew not what it was for, or wherefore; they did not write it by sense or reason, but by the Spirit that thus moved upon their minds.

But the 'wise' have imagined some grave and wise 'historian' whom they called 'Moses'; and they tell the people that this man wrote the history or account of what was done more than 2000 years before he was born! And then they pretend to tell us how long the world has existed; and where (conjecturally) the 'Garden of Eden' was situated; but these things are rather too hard.

They have read the Bible in the letter, and 'the letter killeth,' saith the Word (2 Cor. iii. 6), i.e., it killeth the true meaning, viz., 'the Spirit,' and the commandment is, 'Thou shalt not kill'—the spirit of

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¹ As Zion's writings are the unravelling of all mysteries (of prophecy), these 'theological' puzzles have been handled in various works. [For one, see Epistle January 15, Year 8, Vol. I. pp. 159-161, 179-185, and Vol. V. pp. 89-94.] And as the 'Spirit that searcheth all things,' is now here, we have this clear view of in-spiration,' which, though commonly spoken of, has never been understood or defined. There is no question (and some are bold enough to think for themselves, and say it) that much of the prophetic records, is quite unintelligible in the letter, and in reality nonsense to the reason of man; because the visiting spirits could not speak plainly, till the birth of the 'Son' (the Head and Guide of all spirits) should clear the mystery, 'taking away the veil.' Then inspiration ceases, as rivers run into the sea, and is finished in the Ocean of Revelation.

God's Word by your vain understanding, thinking, and asserting to the people, that the Bible is a history of past events, whereas 'All Scripture is given by inspiration of God,' and are prophecies of the future. No wonder that there are so many arise to deny the Scriptures altogether, when the 'teachers of religion' themselves are most ignorant of their true meaning, and all differ in their opinions about them; and what they say about the creation of man, and of when he was created, is just as true (literally) as that 'the world itself could not contain the books that might be written of what "Jesus" said and did, was it all written' (John xxi. 25). This, and many other things of like nature recorded in the Bible, being understood merely in the letter, have caused many to say the Bible is a lying Book; but the meaning is, that the worldly hearts of men do not receive the truth concerning 'Jesus'—the Lord of Life and Glory—in the miraculous manner and way of His coming now in 'Zion'; the 'world itself' does 'not contain the books'-of Spiritual Wisdom and Truth; but they choose to follow their own inventions. This the writer knows to be truth, for this was the case with himself when first visited by the Spirit; he was 'without form and void, and darkness was upon the face of the deep'; he knew not the secret councils and decrees of God, nor 'in what way He meant to come,' 1 and taking the Word in the letter he erred, 'not knowing the Scriptures, nor the power of God'; and falling into the great error himself and suffering for it, he knows what is the great evil in God's

¹ See Epistle, December 22, Year 10, Vol. V. pp. 147-150, in demonstration of this.

sight, viz., the perversion of the Word of God; and 'Knowing the terrors of the Lord he persuades men' (2 Cor. v. II), to turn from their evil ways in pretending to be 'teachers of the law, knowing not what they say, nor whereof they affirm' (I Tim. i. 7); and this is the case with all the professed 'teachers' of 'Christianity,' let them be whom they may. They will be incensed at this, no doubt, but their anger is of no use, they must give stronger reasons and more sound judgment than 'the Son of God' who moves this pen, and if they cannot they must give up.

Now the Word given to the Prophet by inspiration, and recorded in Genesis, was as the seed cast into the ground, to bring forth its fruit in due season; for 'the way of Wisdom hath been hidden from the eyes of all living, yea, it hath been kept close from the fowls of the air' (light and airy minds); and again the Word saith, 'There is a path which no fowl knoweth, and the vulture's eye hath not seen' (Job. xxviii. 7). [See the great 7th year Epistle, first in Vol. II.]; the vulture means the spirit of the world, and of this 'path' we are now to speak, which the world by wisdom (of theirs) cannot know.

The Word in 'Genesis' is designed to inform us that in the end God would manifest Himself in human nature, that He would reveal himself in a vessel which He should prepare for the purpose, and make fit for the revelation; as you read that God made the heavens and the earth and all their host, before He created 'man' in His own image; this is speaking of the 'new heavens and the new earth' wherein 'righteousness was to dwell,' according to Rev. xxii., which means a new man with

a new mind. 'And God said, Let there be light, and there was light'; i.e., the Divine principle began to appear in the mind of the creature—'the earth'; yet it was not the Sun itself, for the Sun was not in the firmament till the fourth day; and this 'light' or visitation of the Spirit operated in his mind, to cause him to read the Scriptures with a most vehement desire to understand them; but this light he could not comprehend, as it is written, 'The light shined in the darkness, and the darkness' (i.e., the 'earthly mind' of the creature) 'comprehended it not.' He knew not for what cause he was drawn with such intense desire towards God, for the Spirit-this spark of light-worked in him with a burning effect, continually drawing him on to search after God; so the light was good or God—a spark from God preparatory to the fulness being revealed. This light was 'the voice of one crying in the wilderness,' 'Prepare ye the way of the Lord, make straight in the desert a highway for our God,' etc. this light—this portion of the Spirit was 'John the Baptist' coming 'preaching in the wilderness of Judea,' i.e., in the (bewildered) mind or heart of God's creature, saying, 'Repent ye, for the kingdom of heaven is at hand.' The 'light' preceded the sun three 'days,' and this is John the Baptist born before the Saviour three months; this was the 'baptizing with water unto repentance,' to make ready the mind for the 'baptism of fire and the Holy Ghost'; for the 'light' gave notice to the creature that

This wondrous and unseen working of God in the mind of His appointed and prepared instrument was, in the first place, to convince him of the folly of taking the Word in the *letter* of it, which is the great and preponderating error of the world, out of which he was called; and for this purpose he is led to get the Scriptures imprinted on his mind, that the evil might be fully concentrated there, in order to be destroyed by the coming and power of the Light. And

¹ [The first in Vol. I.]

there was one coming after whose light exceeded this. as the Sun does the smallest star; this first degree of light is being 'born of water,' but the second is being 'born of the Spirit' (read John iii. 5-8). 'Nicodemus' here is Zion, the one 'born of the spirit'; the name signifies 'innocent blood,' and in the Greek, 'the victory of the people,'-plainly showing the character in whom 'innocent blood' or the Divine Life is wrought and betrayed unto death, and afterwards rises again victorious For the Spirit of Light was in the creature over death. 'the wind'-yet he knew not 'whence it came, nor whither it went'; i.e., what it was for, where it was leading him, why such a Spirit was in him; and the rib taken from Adam (while he slept), and made a woman of, is another figure of this. So 'light' is the first thing created in the yet such was the depth of his Fall (after being visited of God Himself, and taken into companionship with Him) into utter oblivion and darkness, that he had (as told in another work, 1) 'no more remembrance of even a Scripture than if he had never read them.' All must learn hence (from this) that the Book called the Bible, as a 'dead letter' is done with; and consequently all the 'sermons,' 'commentaries,' discourses, treatises, etc., thereon by man, are on the same basis, and can only remain as mementoes of ignorance and presumption, to be superseded by their Superior, whose Light shines now so conspicuously through the pen of Zion; in which all must be 'baptized' who will be 'born again' into newness of life and understanding, by the 'water of regeneration'—the Truth itself. The world has notoriously neglected 'genius' when it has appeared in various individuals down through time, either in the arts, sciences, poetry, music, etc., they have for the most part been unrecognised and unnoticed till long after they have passed away; and the Spirit ('of greatness') that has put Itself forth from time to time in various instruments, and was gathered in, or culminated (outwardly) in the many-sided gift of 'Shakespeare,' in the marvellous portrayal of human character in every phase and emotion of life in the natural world, which was to be realised in the end ;-Its (the Spirit's) sublime utterances have always been too much for and beyond the age in which they were given. Then now the Great Original of all is present, to consummate all with the Supreme Gift of Spiritual Knowledge and understanding, and those who behold (by humility and submission) the supernatural creation of the Great Creator in the formation and bringing forth of Zion, will ever bless the 'greatest anniversary' of the Greatest born!-C. B. H.

Christ-mass-Eve, Year 71.

creature, which is *Life*; and he must be made a 'living soul,' or he could not *die* the 'death.'

There was a man sent from God, whose name was 'John';-i.e., the 'Gift, Grace and Mercy of God sent'; this 'man' is the Light sent from God, generated out of the Deity, a spark given to enlighten the mind—the 'Voice of God,' and it is called 'John' because of the signification of that name, by which the individual is called in the world. The Spirit must bear the name of the person, and the person the name of the Spirit, and so they twain make 'one New Man'; so it is written in Isa. iv.—'And in that day seven women' (i.e., Wisdom, in her number seven), 'shall take hold of one man saying, We will eat our own bread, and wear our own apparel; only let thy name be called upon us to take away our reproach';-i.e., when those things mentioned in the preceding chapter should take place,-I must come and dwell with you, fulfilling My Word that is on record, or how shall it be proved that I am a faithful God to fulfil My Word that I have caused to be recorded; therefore I must be called by your name—I must take your nature upon Me and become One with you; and this will take away my reproach;—for if I do not thus fulfil my Word, viz., to come and 'dwell with you' and in you (2 Cor. vi. 16), you and I be made One, I still should lie under reproach; for I have not done it, but now I am come to do it, Ezek. v. g. We will not take anything of yours, we will 'eat our own bread' and wear our own clothes; We will be Wisdom and Life in you, you shall live by Us; We will be the Head in you, and you shall be the body;—we will be organised to your human feelings, and will be your Soul in you, and we will be One, only you must not teach. But We will live, move, act, and speak in you and by you; We will put down your life, and We will dwell in you and walk in you; so that no 'reproach' is Ours.¹

This first degree of light was not the 'Saviour'; this 'John' was not able to 'save,' but it preceded and bore 'witness of' the Great Light 'Jesus'—the 'Son of the eighth day'-to prepare the heart or mind to believe, to initiate the mind into the Lord, i.e., to go into that Light, the 'True light, that lighteneth every man that cometh into the world,' viz., of righteousness. 'John' therefore was first 'sent' to 'bear witness of him,' and cried, saying, 'This was he of whom I spake; he that cometh after me, is preferred before me'; because what was to follow is the fulfilment of God's promise-' Jesus-Christ,' the fulness of Light that was 'to be revealed,' the birth of the Spirit that 'guides into all truth'; the first birth was of water (weakness), but the second birth changes the water into wine (strength), as you see strikingly represented in the parable of the 'Marriage in Cana of Galilee.' Now this 'John' was 'more than a prophet,' for this was he of whom it is written, 'Behold, I send

¹ In vain have the worldly-learned and pretenders to 'Divinity' in the outward sphere, searched after these hidden 'Jewels'; they could have no understanding of the sweet secrets of the Unknown (and 'Unknowable' as they are forced to admit); and what they have read in the Scriptures of the Divine love-desires and intentions, they have relegated to a past age, and had no idea that the repletion of Goodness expressed, is to be actually enjoyed in this present time—the last days; and these expressions are so counteracted (in the literal Word) by curses and threatenings, that it was impossible for the mind of man to rest thereon. They have little thought that God would 'speak,' 'walk,' act, and do as He said by the Prophets, in the 'appointed time,' and make a man in His own image (to know good and evil) by very transmutation and transfusion of Himself.

my messenger, and he shall prepare the way before me; and the Lord, whom ye' (My 'chosen') 'seek shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in; behold he shall Lord of hosts' (read Mal. iii. saith the is the 'Elias' or 'Elijah,' not a man 1-3); here God into Spirit sent forth from of like passions with all' (see James v. 17), prepare the mind for the manifestation of God the human nature, therefore it is written in the next chapter (Mal.), verses 5 and 6-'Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord' (verse 6), 'and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse'; ['The End of the Prophets,' vide Bible.] i.e., simply this, you, John Ward, shall have that portion of My Spirit within you, that shall bind your heart to My Word, and shall turn you entirely to the love of the diversified knowledge of it; for you are My 'quiver,' and you shall be full of children, as I have said in the Psalms, 'Lo, children are an heritage of the Lord, and the fruit of the womb is his reward. Happy is the man that hath his quiver full of them; they shall speak with the enemies in the gate' (see cxxvii. Spirit within you (My My 'chosen') shall powerfully set your heart to seek deeply after the knowledge of My Word in all its forms and bearings, which are the 'children' that I intend to give you, that you may at last say, 'Lo, here am I, and the children that the Lord hath given me'; and thus

your heart shall be turned towards the children, of whom you yourself shall be the 'father,' because they shall be in you and shall proceed forth from you by the Word which you shall speak; and 'the hearts of the children to their parents';—i.e., you by your intense desire shall draw My Spirit into you, which shall beget you into life, therefore My Word and Spirit in you is your 'parent.'

Such a knowledge of My Word shall you get by the vehement desire I create in you by My Spirit, that will enable you to endure the 'fiery trial' of My coming, for I shall be revealed in you 'as by fire'; so you will need to have My Word stored in your memory, that when the sudden shock of My 'sudden' appearing cometh -which will suddenly strike you as it were deadyou by remembering My Word left on record (to bring you up out of the 'death' again), may 'fight the good fight of faith, and lay hold of eternal life'; and if this 'Elijah' was not sent unto you in this way to 'prepare' you, you would never 'rise again' out of 'the Wrath' that must come upon you, to destroy My 'Adversary'—the 'Power of darkness,' but you would be 'smitten with a curse,' you would abide 'under the curse' (of the letter) forever, you would not be able to arise into life again; and lest you ('the earth') should be smitten with this curse, I send you My Spirit ('Elijah') to prepare My way before Me.

The lightning comes before the thunder, and I have said (Matt. xxiv. 27), that 'the coming of the Son of Man should be as the lightning shining from east to west,' i.e., from God to man. See Luke i. 11, of the Visitation to Zacharias (which name signifies, 'mindful of the Lord,'

or 'man of the Lord'), who is Zion to whom this child was Verse 13—'Thy wife Elizabeth shall bear thee a son, and thou shalt call his name John'; i.e., the Oath of God (which the name 'Elizabeth' signifies) is so that you shall have this son, 'and thou shalt have joy and gladness.' Read on to end of verse 17 and then see verse 76—' And thou, child, shall be called the prophet of the Highest; for thou shalt go before the face of the Lord to prepare his ways'; and on to end of chapter, which says the child was 'in the desert till the day of his showing unto Israel.' Now the 'desert' is the heart (as before shown), and here the child or the light was hid; it was not understood by the creature till the Lord himself came—the full Light -and overcame the Powers of darkness in the creature, making him 'Israel'; then he understood the nature of the Visitation unto him altogether; thus was John the Baptist shown unto Israel, then he came out of the desert, he was manifested.

It then appeared for what ends all the former strange working in the mind was, viz., to prepare the creature to endure the Revelation;—'Prepare to meet thy God, O Israel!'—for thou shalt hear the thunder of My power within thee, which will make thee tremble, as it is written, 'The pillars of heaven tremble, and are astonished at his reproofs' (Job xxvi. II); and you will say, 'O why was I born! My soul is weary of my life; I will lay my complaint upon myself; I will speak in the bitterness of my soul; I will say unto God, Do not condemn me!—show me wherefore thou contendest with me! Good were it for me had I never been born!' This will be your lamentation, for yours are the afflictions of 'Job,' and the

Lamentations of 'Jeremiah,' which I caused to be penned for this time, to be fulfilled in your experience. 1

Your 'sorrows will be greatly multiplied in the conception, and in sorrow shalt thou bring forth children'; for you will think that I am turned to be your enemy, because of My sharp rebukes, wherewith I must rebuke you to destroy the root of evil in you, as it is written (Isa. lxvi. 15), 'For behold, the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire';—then will you know the truth of My Word, which saith (Ps. xxxix. 11), 'When thou with rebukes dost correct man for iniquity; thou makest his beauty to consume away like a moth,' etc.,-Wisdom will 'hide herself' from you in this fiery trial, and 'understanding withdraw herself into her secret chamber'; as it is written (Acts viii. 33), 'In his humiliation his judgment was taken away; and who shall declare his generation? for his life is taken from the earth.' See also Isa. liii.

Thus will I reveal myself in you (My chosen one) in flaming fire, 'taking vengeance on them that know not God' (2 Thess. i. 8); and in this sore conflict (with the Spirit of darkness that is in you) you will be the sufferer,

¹ The Spirit speaking by the Prophets 'Job' and 'Jeremiah' is in reality the substance of those names, which signify respectively, 'One that weeps,' and that 'exalts,' or 'gives' glory to the 'Lord'; so that the language of extreme sufferings and mourning, with the intense and bitter trials (given through them), is the very experience of the One in whom the Spirit becomes 'Man' in 'the end.' And it is impossible to reconcile these expressions of 'Holy Writ' with the idea of a Just, Merciful and Omnipotent God; so that some have discarded these particular 'Books' from consideration, or been obliged to admit they are figurative merely, instead of being literal, but then of what? when? and how? none can tell. And here Zion's prerogative shines supreme as 'Lord' and 'Judge' of all.

and will judge that I have forsaken you; for the evil being a part of yourself, you will think that it is to you I am speaking, and you will flee to hide yourself from My presence, and as 'Cain' you will be driven out, for in you these things must be fulfilled, and you will say, 'My punishment is greater than I can bear!' 'Everyone that findeth me shall slay me!'—i.e., the Word of God is against me for ever, and while I have a being it will slay me in every thought, it will meet me every moment. Read Lam. iii. and Ps. lxxxviii.; together with pp. 157-162, Vol. VIII.

Thus will you—the 'appointed' one—be called to suffer; for you will be charged with the murder of your Brother 'Abel,' and the charge will be just, though you do it unwittingly of yourself; but the evil spirit (in all) always put My Spirit to death, and upon you the punishment and the 'curse' is laid for all, that the 'curse' may pass away; but upon thee I have set My 'mark,' and I am thy 'city of refuge'; because it is not thou of thyself art the 'murderer,' but 'sin' (darkness) that dwelleth in thee; but My Life is also in thee (the 'Mark'), by which thou shalt overcome the fierce 'wrath' and 'anger,' and not one word in the Bible shall stand against thee, but all for thee, as thou shalt take vengeance sevenfold upon every accusation. I have given thee Wisdom to put all thine enemies to flight, for when thou findest the curse fulfilled upon thee, that thou hast borne My fierce wrath and anger on account of 'sin,' you will then see that it was foretold in the Bible that so it should be; then you will know your calling. You will then see that I

On this subject of 'Cain and the Mark,' see Vol. VIII. pp. 103-109.

have called you 'as a woman forsaken and grieved in spirit, and a wife of youth when thou wast refused' (Isa. liv. 6); you will see it written that 'I chose thee in the furnace of affliction' (xlviii. 10), 'O thou afflicted, tossed with tempest and not comforted' (the 'Comforter' not then come), 'behold, I will lay thy stones with fair colours and thy borders with sapphires,' etc.; then thou shalt see that thou art' the man of sorrows and acquainted with grief.'

When thou hast worn this 'crown of thorns'—all the woes and curses recorded in the Scriptures—you shall then have the blessing, as I have promised, viz., 'The seed of the woman shall bruise the head of the serpent,' i.e., My Word of Life in thee—for thou art the womb-man or she-man, the man with the womb—shall destroy the Head-power of evil which bruised my heel, i.e., My life in thee, casting it down; so shall you rise a conqueror over him, and my Wisdom and Love, shed abroad in thy soul, shall put down the power of the evil.

Thus will I reveal MYSELF in you, first in the 'anger and wrath,' 'fire' and 'hail,' 'snow' and 'vapour,' 'storm' and 'wind' (Ps. cxlviii. 8), fulfilling My Word which speaks of 'vengeance,' 'furious rebukes,' etc. (see Ezek. v. 13 to end.)

Then will I arise in you (My 'vessel'), and rebuke the winds and the sea—when they shall have done their office upon thee—and will say, 'Peace be still!' and thou shalt know the peaceful and calm reign of My love and wisdom. And thou shalt say, 'What manner of man is this, that even the winds and the sea obey him!' Then thou shalt know that thou art 'My beloved Son, in whom I

am well pleased'; for thou art in My image, 'male and female'; for as I have said in My Word that I am a 'Consuming Fire,' so have I revealed Myself in thee, consuming thee (the selfhood) with my stroke, and thou must know Me in that character; and as I have also said that I am Love, now thou knowest Me in that character; and these two properties being revealed in thee produce the true light and knowledge of My Word; and this is the 'third' of the 'Trinity,' here is the Three in one.

So here is 'Christ' or 'David'—the 'Man after God's own heart'—or 'image'; 'And let them' (the manwoman) 'have dominion over the fish of the sea,' (i.e., over the 'Devil,' the Leviathan whom 'Jonah'—which name signifies the 'Son of a Dove'—at last swallows up) 'and the fowls of the air,' i.e., the evil spirit of darkness and bondage (see Matt. xiii. 4 and 19).

The dominion that God gives his image—'Man,' the New creature—is not a temporal dominion, as the 'natural man' thinks; no,' not so, God's Word is spiritual; it is a dominion of spiritual strength, confidence and sure trust in the Lord, which reigns over all evil; the very same 'dominion' mentioned in the Greek Scriptures, viz., Ye shall tread on serpents, and on scorpions, and over all the power of the enemy,' etc., and again set forth in Rev. xii. by the 'woman being clothed with the sun' (i.e., the 'Sun of Righteousness,' the 'Divine Nature,' or the 'True Light'), 'and the moon under her feet'; which is the 'world,' or the dark 'light' that is in all the world, the false Christianity, with all its doctrines.

Here is the 'womb-man,' 'Ad-am' or Zion, that 'wears the starry crown,' bringing forth a new soul, heart or mind, which is called 'her child,' this 'man-child' is 'caught up unto God and his throne,' i.e., the mind filled with judgment. 'And I saw thrones, and they sat on them, and judgment was given unto them' (Rev. xx. 4).

This is the dominion that is given to the 'Image of God,' the new creature 'Adam,' the 'US'-male and female, who are 'fruitful' in the knowledge of the truth, who 'multiply' and 'magnify the law' (or Word of God) 'and make it honourable,' by this Revelation being given, as we have described it. First as consuming fire, by which God comes to be known in the human nature as an 'angry and jealous God,' and this caused its casting down into the abyss of eternal darkness, sorrow and woe, so that the Love and Light Kingdom in the creature was swallowed up in the sea of wrath and anger; this state was decreed for 'the cursed' to go into, i.e., for him on whom 'the curse' should come, unto whom it was said, 'Go, ye cursed, into everlasting fire, prepared for the devil and his angels'! this awful 'curse' did the 'Anointed' (Zion) endure, upon him it

It is absolutely futile for professed 'Christians' to dwell upon 'the love of God,' and quote and use the Scriptures which point that 'axiom,' when they are confronted with so many others that convey the contrary, if read in the letter. Neither can the idea of a hell, devil, etc., be sophisticated over by elocation and varnished talk, in dressing up 'texts' to suit particular audiences, when the recorded Word is so direct and unequivocal upon these points—a place of torment, fire, and everlasting burnings, etc. With what gratitude then ought men (who will extinguish their own light) to receive this Gracious News brought by Zion, to find all accomplished in the mental operation of God in an individual, who was made 'Devil' by the old spirit of error, and for him the fire was 'prepared' to destroy its power, and leave the humanity free to love.

was fulfilled. So now there is no more curse, but instead thereof the 'Throne of God and of the Lamb'; the eternal darkness is now swallowed up by the eternal light and love, and this is God's image 'male and female.' This Revelation 'replenishes the earth' (i.e., the man) 'and subdues it,' i.e., the self-wisdom and false light is subdued and taken away.

By this Revelation the creature regains the Life that he had lost, it returns to him in the fulness, not as a 'rib'—of whose virtue and power (though in him) he was not at first sensible—but it is the woman 'Eve,' the 'Mother' of all the living—the 'fulness of the Godhead bodily'! This is the 'replenishing of the earth,' the restoring of the man from his awful fall into the pit of hell where there was 'gnashing of teeth'; N.B., To gnash is to strike or clash together, applied to the teeth, either on account of rage, or from a sensation of excessive cold or agony; a stronger figure cannot be brought before our view to represent how it was between God and the creature when about to come together; it represents how 'the Spirit strove against the flesh and the flesh against the Spirit' in God's creature, which caused great bitterness, wherefore it is said (Deut. xxxiii. 8), 'Thy Thummim and thy Urim with thy holy one, whom thou didst prove at Massah, with whom thou didst strive at the waters of Meribah'; 'Massah' signifies temptation, 'Meribah,' strife and contention; and see Isa. xxxix. I and Jer. l. 2—this 'Merodach-Baladen' means 'bitter contrition' without judgment, or the 'Son of death,' showing how the creature did (through the influence of the Spirit of darkness) contend against the Spirit of truth,

not knowing His ways, nor the 'day of His visitation,' and 'did many things contrary to the name of Jesus.' The teeth gnashed one against the other in the affliction that was needful to be administered, to rebuke the evil spirit and cast him out; but when God (represented by the upper teeth) and man (the lower) unite together in one work, in the 'first-born,' the Word of God is thereby prepared for the nourishment of all people that receive it; just as the teeth in our heads naturally prepare the food for the nourishment of the body, and the food must pass through the head to it. And through the first-born (the Head, the 'Anointed') the food—which is the Word of Life-must all pass [see Vol. IV. bottom p. 126 to top p. 135—'Christ and His Church,' and 'the Maw']; therefore it is said in the Song of Solomon iv. 2—'Thy teeth like a flock shorn, which came up from the washing; whereof everyone bear twins, and none barren among them'; to express the fruitfulness of the Divine understanding power, in the humanity cleansed from all error. So the gnashing of the teeth is to express the agony of the creature enduring the fiery trial, the 'rebukes of the Almighty,' which at last produces the 'broken and contrite heart,' that God will not despise (Psalm li. 17).

We have now shown you the desert, and what is meant by the fir, the pine and the box being planted therein. The heart of the Lord's 'Anointed'—prior to the coming of the Lord (the 'Man of Life') to dwell therein—was uninhabited, wild, waste and uncultivated, i.e., there was 'no tree that was pleasant to the eye or good for food,' the 'first fruits' had not yet appeared; but now 'the Lord God caused to grow out of the ground every tree that is VOL X

good for food and pleasant to the sight; the tree of Life also in the midst of the garden, and the tree of the knowledge of good and evil' (Gen. ii. 9).

We must now remind you again of the text from Numb. xv. 32, of the 'man that gathered sticks on the Sabbath day and was put in ward,' etc. has caused the Bible to be written in such a way and manner, that the skill of all is baffled to find out its true meaning, until He himself should reveal The 'learned' Priests, with all their 'religion' and piety, and all their study, are far from it; neither have the 'Monthly prognosticators,' nor the 'star-gazers,' with all their 'scientific' knowledge, found it out. Mr Robert Taylor (Author of the 'Devil's Pulpit,' etc.) has certainly displayed great talent in the science of Astronomy, and great ingenuity in applying it to the Scriptures, and, so far as it goes, it is true, and his knowledge certainly surpasses that of all the 'Bishops' and 'Priests' in the world; but he takes the signs for substances, and calls that 'God' which is but the emblem (the Sun), and says that the Scriptures are all fulfilled in the Sun's passing through the twelve signs of the Zodiac in the course of the year, which he describes most accurately. But there is a Science above that, unto which Mr Taylor has not attained, neither can he or any other attain to it by 'learn-There is the 'King immortal, eternal and invisible' (the 'Sun or Light of Righteousness'), 'who only hath immortality, dwelling in the light whom no man hath seen, nor can see, and whom no man' (by human research) 'can approach unto' (1 Tim. vi. 16). The visible sun passing through the twelve signs, was and is designed by God to represent the Revelation of *Himself* in man (the one 'chosen' for that purpose), which Revelation or 'Incarnation' or 'Manifestation of God' (the Light) 'in the flesh,' is performed in the course of *one year* of outward *time*.

The Word—God—came unto me towards the end of September, 1827, and said in power, 'Keep ye judgment, and do justice, for My Salvation is near to come, and My Righteousness to be revealed. Blessed is the man that doeth this; and the Son of man that layeth hold on it,

Even the most diligent and observant reader will be apt to lose sight of certain points in a serial work of this length, and amid the profusion of new ideas introduced, may forget the particular illustration intended. But Zion never fails to bring it round again, however wide the apparent digressions; and the reason is, that this Divine work done in his soul, is One great whole composed of multitudinous—and it may be said endless, to infinity—lights and variants, the less involving the greater, and the greater comprising the less in perfect amalgamation; as the ever-changing facets and brilliancy of a Dia-mond. And as the Glorious Divine Life was incorporate to grow up with the human essence, the progress is seen in each year of Zion's Ministration, till the 12th, when the earthly tenement could contain him no longer; thus the diffuseness (inevitable at first from the abundance of revelation he had to disclose) of the earlier years, becomes successively more concentrated and powerful, and at last, so authoritative and God-like, that the limit of our finite capacities (on earth) is reached. Now we can contemplate in their right order (by the new sight given to us in these spiritual writings) everything visible to us in this existence, and see and know the wonderful transformation of the human character in Zion, by the twelve months' operations of the Sun upon the earth without; what can exceed as a figure, the marvels of Spring's appearance after the dark and deathly winter, the miraculous charming change wrought by the Great Moving Spirit of Life, on what appeared totally bereft and cold! The scene on the same earth is completely transported, and would be absolutely incredible, only effected before our eyes. We must thus realise how Life is raised up in the dead soul, which believed not till compelled to conviction by suffering the pains of child-birth, which discovered its impregnation with the Holy Seed during the transports of 'Paradise'—the inbreathing of the Living Breath, and then through sore travail and mighty pangs of spirit, finally brought forth the 'Truth,' which is nothing less than God become a man! Christ, the Spiritual Flame from the Great Eternal Fire and Fountain of Love, and his 'Church' or 'Bride' (cleansed and purified from all error) become One being, bearing One Name. And to this Spiritual Man or Soul 'Zion,' thus formed out of the Love essence of Deity, all names belong and all things are subject, under the Great Original 'FIRST CAUSE.'—C. B. H. January I, Year 72.

that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil' (see Isa. lvi.). Here was the command come to the creature in force to the heart. which alarms him greatly, and has that effect which the Word by 'Paul' describes (Rom. vii. 9), 'I was alive without the law once; but when the commandment came, sin revived, and I died.' I sank into October (sign 'Scorpio'); I became, or discovered myself to be a 'scorpion,' for the Manifestation of Light within me gave me to see myself altogether darkness—an opposite to God, against Him; and 'the Commandment which was to life, I found to be unto death; for "sin" (darkness) 'taking occasion by the commandment, deceived me, and by it slew Wherefore the law is holy, and the commandment holy, just and good. Was then that which is good made God forbid. death unto me? But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful' (verses 10-13). That is, that by the Revelation of God—the Light, in the mind of the creature, the darkness might be found and felt, for 'the law' (the Divine light) 'is spiritual,' but the creature was 'carnal, sold under sin,' (verse 14), i.e., taken captive by the anti-Christian spirit of all the literal 'Christians,' and by it sold unto error or superstition, sold under the delusion called 'Christianity!' and in bondage under the elements of this world, believing (like all others) that there was formerly a young Virgin brought forth a son literally, called 'Jesus Christ,' and that he 'died on the cross,' 'rose again,' 'ascended up above the sky,' etc., etc., with all the many other things that the 'Christian' world say about him.

These things I believed according to the letter of the Word, and would not let them go, trying with all my might to be a good 'Christian' in all things, not knowing that this very thing is 'sin,' but I thought it certainly to be 'righteousness' and 'holiness,' as the 'religious' world does. But the visit of the Spirit (which is called the 'commandment') to me, was to convince me of the contrary; but I put 'light for darkness, and darkness for light, bitter for sweet, and sweet for bitter,' for which cause the woe came upon me.

I would not be persuaded to the contrary, even by God Himself (through unbelief), so strenuously did I hold the false belief, and would not nor could not see that it was this carnal belief itself that is 'sin,' which separates man from the 'True Light' which is God; and I standing in this opposition to the 'Spirit of Truth'—by Whom I was now visited—and opposing the will of God, who had now sent His Spirit to make me His Son and Servant 'to whom all the Prophets gave witness'; standing thus in my own wisdom and the error of all the professed 'Christian' world, my character was the scorpion 'Scorpio,' which sign the Sun enters about the 24th of October.

Here was the creature stinging with his poisonous venom the 'New Humanity'—the Lord, opposing the will and ways of God, refusing to hear His counsel, rejecting and disobeying the call; therefore it is said, 'Who is blind as My servant,' etc.; 'Who is blind as he that is perfect?' (Isa. xlii. 19), or as he that is initiated thus, first into the 'mystery of iniquity,' and designed to be initiated into or made to know the 'mystery of Godliness,' i.e., 'God manifest in the flesh'—the Light coming and dwelling in the

darkness, dwelling in humanity, making 'One New Man'
-- 'Christ'-- 'so making peace.'

The opposition therefore, and rebellion of the creature (through the 'power of darkness') against this Call of God, fulfils the 'sign' of October, and for this he is afflicted, and to this very subject the words by the Prophet 'Hosea' point directly, and of the very character—'Ephraim' and 'Israel,' which are one and the same—it speaks; see chap. v. 3-7, which last verse says, 'They have dealt treacherously against the Lord; for they have begotten strange children; now shall a month devour them with their portions'; and just so it was, for he was let fall into the gloom of November, and was given up to his own ways,

Whatever 'natural' ground there may have appeared, geographically or historically, for the invention of the literal system of belief, called 'Christianity,' and whatever has happened on the earth for outward and visible types, is of no consequence to us who are brought into the Light now, by the Revelation of THE TRUTH Himself! who has but one voice, of Love and peace, never felt or heard in the world before. And none are called to believe without evidence, and such as DIVINITY alone could produce, viz., the overwhelming prophetical testimony indited by the Great Inspirer beforehand, emphatically foretelling every situation, and the very thoughts and language elicited thereby, into which His 'called' in the 'latter day' should be brought, to end the mystery, first, of iniquity, viz., the false 'religion'; and then—the 'mystery of Godliness'—the lovely all-loving Nature of the Eternal, who never saw us 'sinners,' but blameless and faultless before 'His Throne,' established in 'Zion'—His Image and Likeness. So that all who are enlightened become 'Saints,' sanctified by Love and separated from the world (which 'lieth in darkness') by a just principle, no longer to 'sin' against the Divine will by disbelief of the Infinite Goodness that covers all imperfections, but to take our right station 'as Sons' by adoption with the First-born! who endured the 'curse' (recorded) for our disobedience. Let those then that read this Word of Christ, take heed lest they be not 'persuaded to this free salvation,' for by the example of the 'Forerunner' they see the consequence of serving and obeying self-will in self-religion, that he knew not God (Whom he had sought so eagerly and earnestly by the 'deeds of the law,' or fleshly mind) when the Divine Glory appeared within, or thought that HE was a delusion or deception; and this evil thought crucified the 'Saviour' whom he was looking for-and this awful irrevocable (so to his feeling and idea) death brought the 'pains of hell,' by which sufferings he is at last perfected -a risen God.—January 3, Year 72.

filled with gloom and darkness, still piercing the Lord with his spear (of unbelief); the sign for this month is Sagittarius, half a man and half a beast with a bow and arrow, the figure drawing the bow with full strength; the Sun enters the sign about the 22nd of the month, when the creature determined to stand in his own wisdom, is opposing the Wisdom of God; the horse represents intelligence, and being half man and half horse is to show the self-will of the creature riding on furiously in his stubbornness, holding fast his own 'righteousness' in which he draws the arrow of rebellion against the Spirit of God. But the creature thought he was doing right (by adhering to the old 'religion'), but he is reproved—his own iniquities (which were those of the world) reprove him; and as he walks contrary to the Spirit, the Spirit walks contrary to him, and he sinks still into deeper gloom and misery of mind, called in the Scriptures 'darkness,' 'coldness,' and the 'shadow-or deep shades-of death'; therefore it is said of him (Isa. lvii. 17), 'For the iniquity of his covetousness was I wroth, and smote him; I hid me, and was wroth, and he went on turning away' (Heb.) 'in the way of his heart'; and thus he went on sinking lower and lower into the depth of winter, into the cold regions of the North, till 'iniquity' was perfected in him, till it was manifest that he was 'irrecoverably' lostthe sins of all being found in him with his own; therefore the fatal blow must be struck at the sinful, rebellious soul, and he is driven out from the presence of the Lord, and sinks into the lowest 'hell'-'December'; here he 'Capricorn' the Goat, and this is he of whom the Scripture speaks in Levit. xvi., on whom was laid all the

iniquities and sins of the people. It is now 'St Thomas's day' with the creature who, by his doubting the mercy of God, contracts unto himself 'hell,' 'death' and 'the grave'; this is realised and revealed in him, he is that. Who can imagine the depth of his woes? his state is foretold (how it should be) and represented in the Prophecy of 'Jonah' i. 17 and on.

Now it is remarkable that this sign 'Capricorn' is in the form of a goat in the body and the hinder part a fish, showing plainly that in Zion, the Lord's Anointed servant, the sign is fulfilled. Read Jonah ii.; he cries unto God out of the belly of hell, by reason of his affliction.

The Sun enters the sign 'Capricorn' on the 21st of December, 'St Thomas,' the name signifies 'a twin,' and 'deepness without bottom'; this shows how the evil or the darkness is born in, and comes forth from the same person in whom the Light is born, as 'Jacob and Esau' conceived in one womb; and though swallowed up in darkness, death and hell, yet he is a twin-the Lord's brother; and 'this sickness is not unto death, but for the glory of God' (John xi. 4); for he is designed for the habitation of the light, that 'as sin reigned unto death' (in him), 'so Grace must reign through righteousness unto eternal life by Jesus Christ our Lord'-the 'Light of Life' (Rom. v. 21). The 'bottomless deep' of his sufferings are described and foretold in Isa. liii., which chapter is appointed to be read in the 'Church of England' on the 20th of December, the day before 'St Thomas's' (a 'Fast'), and upon the 21st are appointed to be read Acts xxi. and xxii., John i., Isa. lv. and lxvi., I John ii.; now the reading of these chapters was instituted by the Spirit of God working

in the mind of those who made up the 'Prayer Book' of the Church of England, to be read at this particular time (though they knew not that they were so. directed in their minds), and every chapter appointed to be read during the week, up to Christmas Day. Isa. lix. on the morning of the 24th, and in the evening Isa. lx., and I John iv.; and Isa. lix. (particularly the first three verses), is the Lord's answer to 'Jonah' or Zion when he called unto God out of the belly of hell; and for a time God must seem to pay no attention unto him but leave him in the depth of his mental woes, that the sufferings might be completed. Therefore it is said unto him, 'Behold the Lord's hand is not shortened, that it cannot save; neither is his ear heavy, that it cannot hear; but your iniquities' (your wrong judgment, your bad opinion of Me, your refusing to obey My Word, and to take 'My yoke' upon youwhich 'is easy, and the burden light' (Matt. xi. 29, 30) to become My servant, not knowing My ways), 'have separated between you and your God, and your sins have hid his face from you, that he will not hear. For your hands are defiled with blood, and your fingers with iniquity; your lips have spoken lies, your tongue hath muttered perverseness. None calleth for justice, nor pleadeth for truth; they trust in vanity, and speak lies; they conceive mischief, and bring forth iniquity;'-this is the state of the whole world professing 'Christianity' (and was that of the individual called out from it, when visited of God), they have 'believed a lie' (2 Thess. ii. 11, 12); they have said that 'Christ' their 'Saviour' and 'Redeemer' came about two thousand years ago, and they say that they are redeemed 'by his blood' which 'he

shed on the cross'! and behold! they are not redeemed but are 'in their sins' and 'in their blood'; for their belief concerning 'Christ' as a bodily appearance, etc., is their 'sin,' it is 'a lie,' and so 'they all are condemned that believe not the truth, and have pleasure in unrighteousness'; i.e., in 'false doctrine,' teaching what is unright; these things they 'have pleasure in.'

Therefore the chapter (Isa. lix. 5) goes on to say, 'They hatch cockatrice eggs, and weave the spider's web; he that eateth of their eggs dieth'; i.e., Zion, the 'Man of God,' who ate of their doctrines and had to die the awful mental death for it, and by dying this death he found out what 'sin' is, viz., the 'changing of the truth into a lie,' and 'worshipping and serving the creature more than the Creator' (Rom. i. 25), i.e., by setting up man's own inventions and bowing down to the idol of their own imaginations or understanding; but 'their webs shall not become garments, neither shall they cover themselves with their works; their works are works of iniquity, and the act of violence is in their hands. Their feet run to evil, and they make haste to shed innocent blood; their thoughts are thoughts of iniquity; wasting and breaking in their paths. The way of peace they know not; and there is no judgment in their goings; they have made them crooked paths; whosoever goeth therein shall not know peace' (Isa. lix. 6-8). This was the charge that was brought against the servant of God, and for which he was 'rebuked of the Lord'; thus he suffered 'for his own sins and for the sins of the people'; for all their iniquities, viz., of falsifying the truth, were found in him.

The 'accursed thing' was found in his tent, for he was that 'Achan' mentioned in Josh. vii. 19 to end; he reserved that which God commanded to be destroyed, i.e., wrong judgment upon the Word of God, the 'Babylonish garment and the tongue of gold'; therefore was he sent into 'the valley of Achor,' meaning 'trouble,' 'lamentations and mourning and woe' (see Ezek. ii. 9, 10). And here Achan (the 'troubler') was stoned to death; and by enduring this 'great tribulation,' and condemnation of God, and giving himself up to the stroke as a willing sacrifice, without a murmuring word, the valley of Achor is become the 'door of Hope.' Read Hosea ii. 14 to end. So when this 'death' is endured, when the creature sinks into the depths of hell, and his soul is overwhelmed with the deepest despair, then God begins to fulfil His promise unto him as written, 'Thou wilt not leave his soul in hell, neither wilt thou suffer thine holy one to see corruption.' And the creature joyfully says, 'Thou hast made known unto me the paths of life' ('a straight and narrow way'); 'thou hast made me glad with Thy countenance; yea, my flesh also shall rest in hope,' or (Heb.) 'dwell confidently.' Read Ps. xvi.

Spirit alone is Life, and therefore motion, thought, speech and action proceed from that invisible source within, in the 'rational' beings called 'men and women'; but the inferior spirits that have governed hitherto in the minds, have manifestly corrupted the Word of God by attaching a wrong meaning to it, as is demonstrated from these chapters appointed to be read, but not understood till the Spirit of the 'Living God' should enter the human nature. How can the conscious 'sinners' (as the nominal Christians confess themselves) adopt the language, without receiving condemnation for their fallacious belief of Christ? the Scriptures have indeed been 'wasted' and 'broken' in their literal application, not knowing why nor for whom they were written. Hence no 'peace' has been known, the 'way' of it has been hidden, for the birth of the 'Prince of Peace' must come through the individual Soul 'Zion' suffering death for all.—January 5, Year 72.

This, then, is the 'offering' or 'sacrifice' for sin, in the truth of the Word, and the only 'sacrifice' that is mentioned in the Scriptures; here is the 'chosen' and 'elect' servant 'pouring out his soul unto death,' giving himself up to the anger of God to be consumed; and when the 'cup of trembling' was drank up by him, 'even to the dregs' (according to Isa. li. 17), then he 'bows his head and cries, "It is finished!" and gives up the ghost.' Death had now done its work upon him—it had spent itself and was 'finished,' all the 'vials of wrath' were poured out upon the earth—the man (Rev. xvi. 1). And now he hears the call, 'LAZARUS, COME FORTH!' and he that was four days dead (i.e., from December 21st to the 25th) comes forth—begins to feel the 'Quickening' power—on the 25th, Christmas day. This is the birth of Life, the Birth of Jesus—'the Christ' / he is born again—he awakes, according to the call (Isa. lii. 1, 2). The power is now manifested in him that is expressed in the words of Isa. lx. (which immediately follows the chapter appointed to be read in the 'church' on the 24th December), 'Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For behold, the darkness shall cover the earth, and gross darkness the people; but the Lord shall arise upon thee, and his glory shall be seen upon thee,' etc.; here is the call of God to the sleeping 'dust,' he that slept the 'sleep of death' (spiritually), to whom that promise was made, 'He that believeth in Me, though he were dead, yet shall he live; and he that liveth and believeth in me, shall never die'; this was God's decree made for His 'chosen' servant Zion, who is the 'Lazarus,' that must descend into the lowest hell and rise again, as

the Word saith (John xi. 23), 'Thy brother shall rise again.'

And Isa. lx. is the everlasting Covenant that God has made with him, he being now risen to 'newness of life'; and now begins the reign of Christ upon the earth, who 'now once in the end of the world appears to put away sin by the sacrifice of himself' (Heb. ix. 26); and this 'sacrifice' being made, he now begins to ascend out of the grave or deep, out of the darkness and death, out of that eternal gloom into which he was cast, called the 'belly of hell.'

Now all this is represented in the month of December outwardly, the days are at the shortest, and he in whom the zodiacal 'sign' is fulfilled is in reality the doubting 'Thomas,' for he doubted whether ever he should come out of the pit of woe; but on the 25th the days begin to lengthen, though for four days previous it seems to be in doubt whether the sun will return to fertilise the earth again, but on the 25th the 'sign' is fulfilled in the creature, he finds within him a spark of life, then is Christ the Life born again or revived, or vivified after the death Lazarus comes forth after being four days dead, but yet shivering with cold, and 'bound hand and foot with graveclothes, and his face bound about with a nap-kin'; here is 'the Son of Man coming in the clouds of heaven,' whose 'sign' is seen in the constellation of 'Aquarius' (the water-bearer) of January.

Now sharp frosts benumb our limbs, chill our blood, and freeze us with cold; but it is good to destroy the grubs and insects that would be fatal to vegetation. This represents the state of the creature, that though the Word

of Life is born in him—is revived and rising within him—yet he stands in great fear, 'remembering the wormwood and the gall' that he has so lately experienced; he is yet encompassed with clouds, represented by the 'nap-kin and grave-clothes.' But soon he shall hear the Voice of God's power, saying, 'Loose him, and let him go!' (John xi. 44).

'God is a Spirit,' and the highest state of happiness and bliss is to be in Him, and to know Him, called 'Heaven'; and when He manifests Himself in the mind or heart of man, it is all within a Glorious Light, you are wrapped or swallowed up in a transcendent vision (i.e., a seeing, not a dream merely) of peace, love and joy, which no tongue can utter, nor pen describe! and those who have never tasted of it in any degree, make sport of this, and call it 'enthusiasm,' 'delusion' or 'madness'; and their pride, and thinking their learning beyond everything of a supernatural nature, prevents them of this Divine enjoyment; they 'harden their hearts' against the Lord, 'they set their mouth against the heavens, and their tongue walketh through the earth' (Ps. lxxiii. 9); and they know not God. But God

The call to 'awake,' so often expressed in the Scriptures, must certainly be addressed to one that slept, viz., to Adam, the first 'living soul' who fell into the 'deep sleep'—back to 'the dust' again; and all are asleep who 'dwell in the dust' of darkness, out of which 'Adam was made.' And just as in sleep our senses are suspended or confused, and there is no judgment or control by the head; and we are at times oppressed with false imaginations, hopeless and inextricable predicaments, which appear real, and from which there is no escape, or we may be tantalised with delusive pleasures, etc., and all the fantastic fancies of dreams; and the relief to awake and be delivered is, on occasions, inexpressibly comforting, and the change to knowledge a perfect delight; so is the state of the 'First Man' (and of all begotten by his Word) when he arises to 'newness of life,' from all the terrors and doubts of the night. For simple nature alone would never have doubted the goodness of its Maker and Former, but for the doctrines of fear instilled under the 'Powers of darkness'; now ended by 'Christ' the Day.

dwelleth with the humble, as it is written (Isa. lxvi. 2), 'To this man will I look, to the poor and of a contrite spirit, and that trembleth at My word.'

Therefore is the creature that God has been pleased to choose now for His 'dwelling-place,' called 'Zion' or 'Heaven,' because God the 'Light' liveth in him, and is now 'Emmanuel' - God-with-us; here are 'the heavens that were not clean in God's sight '-until He by his power cleansed them, i.e., by shining therein in His light and He has 'swept away the refuge of lies' 1—the 'filthy dreams,' and established His power and glory, i.e., the true knowledge of His Word, which Word is called the 'Water of Life'—'I saw a pure river of water of life, clear as crystal, proceeding out of the throne of God, and of the Lamb' (Rev. xxii. 1). And this is strikingly represented by the sign 'Aquarius,' which the Sun enters on the 20th of the month, and derives its name from the supposed quantity of rain which falls while the sun is in it, in allusion to which it is described in the Zodiac on the globes, under the figure of a man inclining on an urn flowing with water; this was designed by God to show that the 'Man of God,' Zion, should (after passing through the dead and gloomy winter already treated upon) have in him the 'water of life' to dispense to the world, as the Instrument in God's hand upheld by His power, as it is written in Isa. xlii. 1—'Behold my servant, whom I uphold; mine

¹ Isa. xxviii. 15-17.—How significantly has the false 'Christianity' been the refuge for every 'religious' lie, hidden under profession of sanctity and ceremonial parade, and thus covered and obscured from the view of man. Even as the Lord's humanity was made the 'hold of these unclean beasts and hateful birds'—of erroneous doctrine, to be swept away by the 'battering-ram' of Truth.

elect in whom My soul delighteth; I have put My Spirit upon him; he shall bring forth judgment to the Gentiles.'

He sees in this month—begins to discover at least in some degree-for what ends all those mental sufferings (passed through in the preceding months) came upon him, he meditates deeply upon it, yet is in a bewildered and beclouded state of mind, like an infant just born likes to look at the light, yet knows not the nature of it, so is the creature who was now the spiritual infant; he discerns a BRIGHT STAR within him, but ponders in his heart 'wondering what manner of child this should be'; or in other words, the creature marvels at all those things that had taken place in him, and what shall be the end of these wonders he is greatly concerned to know; but 'the Star goes before' him, and is decreed never to leave him till it brings him 'where the young child is,' i.e., till it gives him understanding to know that this is the Birth of the Saviour of the world! But yet the creature is 'in the wilderness,' being led into this state by the Spirit, 'to be tempted' or tried; for although he has passed over the 'red sea,' or the 'weedy sea,' as the Hebrew reads, yet he has 'the wilderness' to pass through, and the 'river Jordan' to cross (which means Judgment) before he can enter the 'promised land.'

He has in him the 'Spirit of Judgment' but weak as a young infant, and like a babe when it comes forth from the womb has many sicknesses to go through for a while,

This miraculous birth of light and understanding (never before possessed by man on earth) within him, compels him to see the great error and baseless and bonded character of his former actions, imbibed by the tradition of 'Christianity,' by which he suffered so greatly in his old state; and the risen state must now be tried by temptations, to prove itself Immortal and Divine.

which seem to endanger its life, so has the *new-born* creature (in a spiritual sense) many inward trials and conflicts—by reason of 'the clouds' in his understanding—to go through, before he ascends the throne of sound judgment, for *this time with him* was in reality the 'forty days temptation' of Christ in the wilderness.

The harmless Dove has 'rested' upon him, the blessed Promise of God-Eternal Life!-yet he must be tried for many days, the Son of man comes in the 'clouds of heaven,' of Zion; and during this time he is 'with the wild beasts,' and many temptations from the 'spirit of this world' are proposed to him (inwardly, and by agents or agencies without) to turn back and to take up with the 'religion' of this world again; but he refuses, and would 'sooner perish' than 'eat of their bread,' and says, 'Your bread cannot give life, nor support life; your doctrines are darkness and death; a dead stone, by which man cannot live. The Word of God is man's life, and it is written that a man "shall not live by bread alone, but by every word of God."' See Matt. iv. I to 8, which says, 'Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them'; (verse 9) 'and saith unto him, All these things will I give thee, if thou wilt fall down and worship me'; -no one in their senses could suppose for a moment, that there was some kind of being called 'the Devil,' who came

It is 'by every word that proceedeth out of the Mouth of God,' that we live a new spiritual existence, for every word recorded in the Bible is substantiated and made 'bread'; while the letter 'Christians' have but 'stones,' hard to be understood, and no life in them. So it is in vain to tempt us back (who follow the leader) by jugglery with a few of the words; we triumph with the 'Son of God' over that devil.

and carried a man up into a mountain, or took him to Jerusalem, and set him bodily and literally upon a pinnacle of the temple!—this is as great an absurdity as ever was taught under *any* superstition.

The 'devil' is the root and fountain of the Spirit of Error, which God permitted still to stick close to the new creature 'Jesus' who was now brought forth in Zion, and by this Spirit the 'New Man' must be tried, that the omnipotency of the Divine Life in the creature might be put to the test; and for this purpose he was 'driven into the wilderness' (a be-wildered state of mind), and 'was among the wild beasts' (see Mark i. 12, 13). The temptations that the creature was now enduring from the spirit of this world, were as dreadful unto him as being really with wild beasts, he felt in danger of being devoured, or of being overcome, and losing his Divine Life born within him, by means of the dark clouds with which his mind was encompassed, in which is fulfilled what is written in Ps. civ. 20—'Thou makest darkness, and it is night; wherein all the beasts thereof do trample on the forest.' Verse 21-'The young lions roar after their prey, and seek their meat Verse 22—'The sun ariseth, they gather from God.' themselves together, and lay them down in their dens.' Verse 23—'Man goeth forth unto his work and to his labour until the evening.'

Who could ever think that the language of this Psalm is setting forth the temptations of Jesus by the devil? that it is the same thing under another of the innumerable and diverse figures employed by the Great Deviser of the whole plan. For all things are God's own, and He useth them to baffle the ingenuity of finite man, that His Wisdom when manifest should reign supreme. It is in the 'night' the beasts of darkness oppress Messiah, who is for rest after his labours, and he is their prey till the Sun ariseth, the Day dawns in his understanding, then they trouble him no more, but lie down; and the evening comes—the even balance of Truth.

There cannot be a greater absurdity than to say that a man fasted from food forty days in a wilderness, literally, and lived all the time among wild beasts, it never did The wild beasts are what we have said before, viz., the 'temptations' or spiritual and mental trials that the 'Anointed One' had to endure while in a bewildered state of mind, caused by the fiery trials he had so recently passed through, when he was 'distracted with the terrors of the Almighty' (Ps. lxxxviii. 15); the remembrance and feeling of which lay still upon his spirits; he trembled lest he should be found in disobedience, yet he saw not his way perfectly clear as yet, and he feared to take one step backward or forward, so that he could not (in a spiritual sense) eat either of the good or of the evil, that is to say, he was not yet strong enough in God to take upon him 'Christ,' to see that he was called to that office; and could not therefore eat of his own portion that was his right, neither would he eat of the bread of men-this his soul abhorred, he was so enlightened; he was on such a high mountain as to behold all the 'kingdoms of the world' in this 'moment of time,' and all the 'glory of them' which he might have had, but he refused to eat of their dainties, because he knew now that all the 'religion' of the world professing 'Christianity' was from the source, spring and fountain of error-'the Devil,' and him he refused to worship, or fall down to it. He refused to consult with any man about the way that he should take; so he 'fasted,' eating nothing, casting himself upon God alone, well knowing that no man knew His ways. He 'conferred not with

¹ See, on this supreme enlightenment, the Epistle of December 26, Year 11, Vol. VII. pp. 166-167, the 'moment' of Eternity.

flesh and blood' (Gal. i. 16), he was on the 'pinnacle of the temple' in the holy city, and would not cast himself down, but trusted in God to deliver him, because it was written that God should give his angels charge concerning him, to 'keep him in all his ways,' lest he-in these temptations—should be overcome, or 'dash his foot against a stone'; for the decree for him was, 'Thou shalt worship the Lord thy God, and Him only shalt thou serve.' So he stood in the temptation, he 'endured as seeing him who was invisible '(Heb. xi. 27); and 'angels ministered unto him'; i.e., God sent him light to discern the mysteries of the Scriptures, to see that they were fulfilling in him in those things that he was now passing through. The 'ministering spirits' were sent unto him giving him knowledge and light, by dreams, visions and revelations, which explained his situation unto him, and made him certain of his call; these are they of whom the Spirit by 'Paul' speaks in Heb. i. 14—' Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?' viz., the God-man, 'Adam and Eve' in one-the 'heirs of God,' i.e., to the Divine Life 'Christ' or 'Salvation'; for this is he who was 'made so much better than the angels, as he hath by inheritance obtained a more excellent name than they. For unto which of the angels said God at any time, Thou art My Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to Me a Son' (verses See Ps. ii. 7, and Ps. lxxxix. 19 to the end, 'Amen, and Amen.' 'And again, when he bringeth in the first-begotten into the world, he saith, And let all the angels of God worship him' (Heb. i. 6), i.e., let

them do him service, let them administer to his comfort in his 'fasting' and 'temptations,' 'affliction and distress,' in his 'anguish and tribulation,' and 'sore amazement' in the 'wilderness'-state that he shall have through, that he must endure to prove that he is of My begetting-My immediate offspring, that shall overcome all his enemies and defeat the 'temptations'; that great 'IF' that was put in his way—'If thou art the Son of God?'-this 'if' he had to overcome and to know his Sonship to a certainty, and no more be the doubting 'Thomas.' Therefore for this purpose, the angels (the invisible powers of God that give the perception of the truth) were made 'a flame of fire' (verse 7) to give him light in the dark night of temptation and trial;—'Thy word was a lamp to my feet, and a light unto my path; while I wandered in the wilderness a solitary way, and found no city to dwell in' (see Ps. cvii. 4, and cxix. 105).

But having now pressed through 'death,' 'hell,' and 'the grave' of sin and darkness, and overcome them and 'laid hold of eternal life' and become a God, the Word saith unto him—even him that is 'set upon the holy hill of Zion,'—'Thy throne, O God, is for ever and ever; a sceptre of righteousness is the sceptre of thy kingdom. Thou lovest righteousness, and hatest wickedness; therefore God, thy God hath anointed thee with the oil of gladness above thy fellows' (Ps. xlv. 6, 7).

Now return to Heb. i. and read verses 10-12, and let us inquire what is meant by them—'And thou Lord, in the beginning hast laid the foundation of the earth, and the heavens are the works of thine hands,'

etc.; now why must the heavens that the 'Son' or 'Lord' made, 'perish and wax old, and be folded up like a vesture, and be changed,' as the next verses say? Read it thus:-The 'Son of God'-the 'Lord'-in becoming 'Man' in Zion ('who is the church, the beginning, the first-born from the dead'), laid the foundation therein for the 'New Man,' the 'new earth and new heavens,' i.e., the 'living soul' or Life of God in the creature; this was the 'beginning' of the ways of God in redeeming man from sin; so Zion—'the heavens' -is the 'work of his hands,' the new-created being; but the creature's wisdom must perish and wax old and pass away, and be folded-up as an old worn-out vesture or coat, but the CREATOR'S wisdom and power must remain, while the unrighteous 'heavens' of man's wisdom and 'religious' inventions must perish, as saith the Word by Isaiah, xxxiv. 4—' And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll; and all their host shall fall down, as the leaf falleth off from the vine, and as a falling from the fig tree'; thus the 'old man,'—the 'old heavens'—perish, but the New Man 'Christ' liveth for evermore;—'They shall perish, but Thou remainest; and Thy years shall not fail.'

What has been termed the 'progress of the human race' up to this time, is simply from the discoveries made by the Higher Power to and through the (individual) minds of men, not self-attained as they imagine; but however notable the advancement in the various branches of knowledge, it has been confined to this outward sphere only, as 'earthly' beings alone existed. But the coming of Zion is a New Era of spiritual beings like himself, and it is evident from God's dealing with him (to produce the transformation, or work Himself—His communicable Divinity—into the human properties) that the New existence is spiritual and eternal. Yet so totally unknown, so complete a stranger was the Spirit in the world, that J. Ward (though led of the Spirit all

The sign in the Zodiac, 'Aquarius,' the water-bearer of January, is also significant of that 'certain man' who 'had the dropsy' (see Luke xiv. 2), viz., Zion, who has the water of Life, the Word of Truth in him, he is the one that should 'believe in Jesus,' i.e., that should become Jesus, 'put on the Lord Jesus Christ,' be initiated into the Divine Name, 'out of whose belly should flow rivers of living waters,' when it should come to the 'last day'—that 'great day of the feast,' when he that thirsted is called to drink (see John vii. 37-39, and Pamphlet—'New Light on the Bible'—November, Year II, thereon).

Now this of the man with the dropsy was not recorded merely for men to read, and say, 'O what a miracle this was, of the man being healed!' no, it stood as a type for 'the end,' to have its fulfilment spiritually in a 'certain man,' one who was foreknown and predestinated for the purpose, one who loved God, desiring His Light and Truth, into whose nature the Water of I ife had dropped.

In the case of dropsy literally, the water grows (naturally, as it were) in the belly of the person till they become a great size, full of water, and some suffer much while the water is accumulating, and have no rest nor ease until they are tapped, and when drawn,

his lifetime) knew not that it was God that visited him and told him to become 'Christ,' or he would have obeyed instantly, but he was blinded by the old self, who thinks he gains knowledge by his own power and in his doings. So anyone called out of the old world for this purpose, would have acted in the same way, and refused the office through the old belief; and now they may know that God is the Sole Doer and Speaker in and through Zion, who brings them the blessing of his great 'inheritance,' can they deny and reject it?—January 11, Year 72.

so great is the ease and relief felt and experienced, that the patients are frequently heard to express themselves as 'being in heaven.'

The water growing thus in the body is literally living water, for it is the very life and substance of the body that goes to water, thus it is created (so to speak) out of the person, or of their very nature, the water therefore is the life. Now all things in nature are correspondencies to Divine things, and this very disease is designed to set forth how the 'Word of God' (the 'Living water') should be created in the 'Man of God,' and the mind and heart changed thereby from flesh to spirit, instead of corruption and mortality, he is 'converted' and puts off mortality and becomes immortal, i.e., he is made a God (see John x. 34-36).

He is then a 'living soul,' he is the 'Spirit of Truth' and not 'flesh' (the Spirit of error, the 'carnal mind'), he lives and moves and has his being in God, and God lives and moves and has His being in him, and thus he is one with 'God—the Word,' or Water of Life.

So here is the true 'water-bearer,' the fulfilment of the 'sign' 'Aquarius,' John-uary, into whom the living water has dropped, who is the 'new heavens and the new earth'—'Christ,' or the 'Anointed One,' the 'called of God' according to His Word left on record; see Deut. xxxii.—'Give ear, O ye heavens, and I will speak; and hear, O earth, the words of My mouth. My doctrine shall drop' (on thee, My chosen) 'as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass'; see also Deut. xxxiii 28, 29—'Israel' (i.e., 'Christ,' as before shown),

'then shall dwell in safety alone; the fountain of Jacob upon a land of corn and wine; also his heavens shall drop down dew. Happy thou, O Israel; who is like unto thee, O people' (not the nation called 'Jews,' but one in whom all truth is brought forth, and into whose Light men must come, and walk therein, to have Life) 'saved by the Lord, the shield of thy help, and who is the sword of thy excellency!' (i.e., the Lord—the Word in thee shall excel all the wisdom of men, for My 'wisdom excelleth their weapons of war'), 'and thine enemies shall be found liars unto thee; and thou shalt tread Again, see Judges v. 4, 5upon their high places.' 'Lord, when thou wentest out of Seir, when thou marchest out of thy field of Edom' (i.e., when thou becamest 'manifest in the flesh,' as the natural Sun gains the ascendancy and triumphs over the winter, and shines forth again to refresh and fertilise the earth), 'the earth' (the man) 'trembled, and the heavens dropped, the clouds also dropped water. The mountains flowed' (Heb.) 'from before the Lord, that Sin-ai from before the Lord God of Israel.'

As at the end of January, the sun being in the constellation 'Aquarius,' the rains descend and dissolve the ice and snow to make way for the Spring, that the visible 'God' of the visible creation (the Sun) may shine forth and vivify, reanimate, and bring back nature from the death caused by the cold and deadly winter, in the absence of the sun; so the 'Sun of Righteousness' (read Mal. iv.) shines through the 'Man of God,' giving him true light, which dissolves the 'earthly tabernacle' called 'Sin-ai,' and 'Seir' is left (departed from), viz.,

the Spirit of bondage and error; and 'the heavens drop,' etc., i.e., the Word of truth is opened to the understanding, he sees that the Scriptures, which speak of torment and death, are fulfilled in him in the terrible mental afflictions through which he has passed; he has been in hell and conquered it, and 'the Devil' is destroyed by his death, for 'He died unto sin once, but now liveth unto God' (Rom. vi. 10).

For all that is said in the Scriptures of 'hell' and 'death,' 'damnation' and 'perdition,' 'brimstone' and 'fire,' 'everlasting torments,' 'cutting whirlwind,' 'storm and tempest,' 'hailstones' and 'coals of fire,' etc., this 'bitter cup' he drank up even to the 'dregs,' and all the 'curses' denounced in the Scriptures against 'the wicked' he endured; therefore 'the curse' is no longer pending, nor standing against men, it is done away in one, who is now the 'Water Bearer'; his 'hard' nature is changed into softness, the frost is thawed and turned into rain, which fulfils the Word which saith (Ps. lxviii. 9), 'Thou, O God, didst send a plentiful rain' (Heb., 'shake out'), 'whereby Thou didst confirm it' (Thine 'inheritance' Zion) 'when it was weary'—weary with mental affliction, anguish and tribulation, sorrow and pain, of which he is now healed, and this is the healing of the dropsical man, i.e., the taking away of the pain and anguish of spirit that attended this spiritual 'dropsy,' in the accumulating and creation of the 'water of life.'

Thus the 'weary soul is satiated' (Jer. xxxi. 25), the pregnant mind is delivered, the dropsical man is eased, for it is just as with the female in nature after impregnation, the conception and gradual growth of the child in the dark womb—Life within life (yet identified) till the birth when it emerges forth to the light, and all the mysterious working within is manifest. And real as this is in our bodies, how much more the Spirit.

the 'living waters' in the creature—the 'Man of God'; and he could not be healed till the 'Sabbath-day,' the day of rest, i.e., the Coming of the 'Sun of Righteousness with healing in his wings,' that giveth rest and peace. This is the 'Sabbath-day' when 'Jesus' enters into the house of one of the chief Pharisees to eat bread; this 'chief Pharisee' is the creature Zion when standing in his own righteousness at the first; entering into his house signifies the visitation of the Spirit of God to the mind or heart, first to reprove him for his 'ungodly deeds'-his unlawful or unscriptural 'religion,' to cut off his lying tongue (Ps. cix. 2); and this must be done that he may eat bread with him spiritually, at one table, or become one in mind. A 'Pharisee' (outwardly) is one who, though self-righteous, yet believes in the resurrection; so though the Man of God was the 'chief' Pharisee while the evil had predominance in him, yet he did believe in the fulfilment of the Scriptures, that the Bible was the recorded Word of God, and must be fulfilled every word of it; and he was looking for redemption, he trusted in God to be raised up to the enjoyment of Life eternal.

Well, was it not likely that 'Jesus' would come to his house, should he go to those who did not look for him? Is it not written, 'He satisfieth the longing soul, and filleth the hungry soul with goodness'? (Ps. cvii. 9).

There could be no acquaintance or connection between the two natures (Divine and human) till God chose to visit man by his Spirit of power, and as with male and female in the outer world, Zion, after the first delight, had to suffer for the knowledge, while under bondage and struggling to get free from his labours. And those who see and believe in this mental travail of the one, will partake of his great deliverance.

And again, 'To him that believeth all things are possible'; and, 'According to your faith, so shall it be unto you.'

So 'Jesus' (the Divine Spirit) enters the house of this 'chief Pharisee' when the time of rest is come; just as the Sun enters the sign 'Aquarius,' and shining through the group of stars that form or constitute the constellation, softens and thaws the frost, ice and snow, and rain descends upon the earth; and it is remarkable that when the Sun is in this sign 'Aquarius,' the inundation both of the Nile and Ganges takes place, the most famous rivers of the whole earth, which two rivers and their overflowing (upon which occurrence the countries which they inundate depend for their fertility), are designed by the Great Author of Nature to represent the abundance of peace and truth that should flow to man, when the 'Water of Life' should be given, the dropsical man should be tapped to let go the water (the Word of truth) that lay concealed in him, buried or hid in man-'the earth.'

The Ganges is a large and celebrated river of India, having its source in two springs in the mountains of Thibet, which, after a course of 300 miles N.W., turn to the south and unite their waters, forming the Ganges proper, called so from the Hindoo word 'Ganga,' which signifies 'The River'; this great body of waters has to force a passage through a vast mountainous tract, and finally enters the plain country, and flows with a smooth navigable stream during the remainder of its course, to the Bay of Bengal. In its course through these delightful plains it receives eleven rivers of considerable volume; and its annual inundation overflows the country to more than a hundred miles in width, the rise of the water being on

an average about thirty-one feet. It is a most beneficial river to the land, and for means of transport and import, etc.; and the Hindoos naturally hold its waters in high veneration; it is visited annually by 'pilgrims' from all parts of Hindustan, and 'happy' are those accounted whose lot it may be to perish in its streams.

The reason why the Hindoos go on pilgrimage to this river is because it has been much spoken of by their Prophets, who have set forth in their prophecies what a happy lot theirs will be, who should happen to die (or be drowned) in its streams; not that they advised any to cast themselves in *purposely*, but should it *fall to the lot* of any, that person would experience the greatest happiness in the other world, all glory and honour would be his.

Some may say, in reading this, 'What! have ever the heathen "Hindoos" had prophets among them?' Yes; and have at this day, and prophets that spake by the Spirit of God, and that far outshine any of the collegebred 'prophets' of these 'European' countries. Colleges and schools are not the places to bring-up true prophets, but they have produced heaps of false ones, till the world is quite overrun with such, who-from the 'Pope' and 'Archbishop' down to the least of the dissentershave 'the Reverend' to their name; they may be known by this mark. Why should the Spirit of God, given to foretell future events, be confined to England alone or any other nation? Is it because they profess to be 'Christians,' without knowing Who Christ is, or what it is to be 'a Christian'? We shall find among the Hindoos far better 'Christians,' i.e., knowing more of God, than in this 'enlightened' land, so-called. There is not a nation in the world, however barbarous and wild they may be counted by the 'civil,' 'polite,' and 'learned' of these European countries, but God has had and still has 'prophets' among them, but the 'march of intellect' (so-called), and the 'wise' (so termed), have done all in their power to put down prophecies, and every idea of spiritual and immediate communication from the Deity. This the Hindoos have not done, though their Prophets, like all those of the Book called the Bible, never had the understanding of the Word which came through them; they were mere channels of conveyance for the Word that should be handed down to us, but the knowledge of the mysteries of it was not given to them; they were 'servants' but not 'sons.' Therefore the Word remained locked or sealed-up in deep mystery until the 'Son of God' should come, 'until the Revelation of Jesus Christ' (see I Peter i. 13), from which you must conclude that 'Christ' was not revealed at that time, or else you must deny the Scriptures.1

What, then, is a 'Revelation'? Is it not making mysteries plain, giving the truth respecting 'Christ,'

A 'college-bred' 'Divine' would not be 'apt' to divine that a great river of the earth and a dropsical man, should represent the same Scriptural event, and would probably imagine that the one was a much more important work—a greater creative effort of the Eternal Mind than the other! But it is in these limited conceptions of Infinity that the finite minds of men are exemplified. For the whole of Nature was 'struck at a glance,' 'formed in an instant!' (see Epistle, October II, Year II, Vol. vii., pp. 298-9); and it required no more thought of the Supreme Self-existent One to construct the 'Himalayas,' than to form a flea; so that His Spirit of Motion and Life is universal in the vast order of Providence, and has spoken through individuals of all nations in all times, to foretell of the great and marvellous event, the one great Act of Deity as 'very Man.'

¹ See the powerful commentary on this, in his Epistle of October 28, Year 9, Vol. vi., pp. 266 and 276 to 297.

explaining the Word on record concerning him and his kingdom, and making it clear to the understanding? But many 'deceivers' have entered into the world since the time this Word by 'Peter' was written, and are at the present existing, saying that 'all was finished!' Yet how could these pretended 'Ministers' get the Grace or the Wisdom and Light, until the time came for God to give it, which the Word tells you plainly was not to be 'until the end,' i.e., when Christ should be revealed to 'make an end of sin,' that is of error—the false 'Christianity,' and establish the True. For 'sin' is the falsifying of the truth of God, and the 'Christian' world, so-called, cannot boast over the Hindoos, who are as nigh 'heaven' as they are, and have not falsified and corrupted the Word of God as the professed Christians have done, who say that Christ came so many years ago to redeem and save them from their sins, and yet they confess that they are not redeemed or saved from them, but are yet 'sinners.'

The Hindoo Prophets, or those among them that were under the Visitation of the Spirit, have had communications given them, speaking of the Ganges as being the 'River of God,' and therefore they—placing such confidence in their Word (having seen that many things they foretold came to pass), and not knowing the way of the Spirit speaking in mystery—have venerated the Ganges, just as the people called 'Christians' have taken the shadow for the substance; but the Spirit used it as the figure or representation of the abundant overflowing of Wisdom and Truth that should be given in the 'latter time'; as in our Scriptures it is written, 'There is a

river, the streams whereof make glad the city of God' (Ps. xlvi. 4), i.e., God's 'church' Zion, the 'first-born,' and all her converts, for they are one. Again Ps. lxv. 9-'Thou visitest the earth, and waterest it; thou greatly enrichest it with the river of God, full of water'; - and as this 'river' (of all spiritual delights, light, knowledge, and influence) should flow forth in the 'latter day' from the great Ocean of Love and Wisdom, fertilizing the mind of man, making every mind where it should flow, an 'Eden' or 'Paradise' wherein should grow 'every tree that is pleasant to the sight, and good for food';so the Spirit has called this 'latter-day Glory' the 'Ganga' or 'River,' and the Word by their Prophets has said, 'Happy will be the lot of him that should be drowned in its streams'; the Spirit meaning that spiritual river, of which the 'Ganges' was a type, happy they that lose their life in its streams. A similar error (in taking the Word of the Spirit literally) is committed by the people professing to be 'Christians,' on the words. 'Blessed are the dead which die in the Lord,' which has the very same meaning as the Hindoo prophecy; and hence both people are involved in one error. For the Word, 'Blessed are the dead,' etc., has no reference to the death of the body and going 'up to heaven' above the sky, as they say, which is as wild a dream as ever was dreamed by the Hindoos; and so, from this wild imagination, the canting 'priests' and 'religionists' of these countries say—when one of their fellows dies, and seems to be happy, and expires easily and quietly,-'Ah! he is gone to the realms of bliss,' etc., and so transport him through the air till he goes where God is!

Can there be a greater delusion among the Hindoos or Hottentots than this? There cannot, nor a greater perversion or misuse, or misapplication of the Words of the Spirit, which mean, blessed are they that die or depart out of error into the Divine Light and truth, that 'die' (depart) from the 'sin' of the whole world, out of this 'death' into Life, who are overwhelmed in the river of God, or 'overshadowed with the cloud of Glory,' viz., the Spirit of wisdom and understanding, of revelation, and a 'sound mind.'

Blessed is he who shall be thus translated, for he is the 'first-born' 'Enoch,' spoken of in the Scriptures, who is 'not found' (i.e., standing any longer in the evil life of falsehood and iniquity), for God has taken him into Himself; for 'Enoch is translated that he should not see death'; he has given up his own life, and God is his Life -he can 'die no more' (see Heb. xi. 5). Blessed are the dead that thus die, such have put off the mortal clothing of 'the flesh,' and are 'in the Spirit' and life of the Word of God evermore, and in this Divine Life and peace they eternally and everlastingly dwell and rest, as it is written, 'They that believe do enter into rest'-' from their labours,' i.e., ceasing from their own works (in 'religion'), and doing God's works, which are truth and righteousness. this is what the Spirit in the Hindoo Prophets meant,— Blessed is he that is chosen to be swallowed up in the 'River of God'; blessed is he on whom the 'Holy Dove' shall descend and abide; blessed is he who is baptized in the River of Judgment (the true 'Jordan'), and is 'clothed with the sun, and the moon' (the wisdom or false light of the world) 'under his feet'; see Rev. xii.—whose soul vol. x

has ascended unto God and to His throne, and is thereon seated at God's right hand, having judgment given and 'committed unto' him, and is now 'appeared to judge the world in righteousness.' Here is something of the blessedness of him that is lost in the streams of the Ganges, and of him that 'dies in the Lord'; and you may see that both these prophecies foretell the happy 'lot' of the 'Man of God' Zion, upon whom this lot has fallen even now in this day, who went many years on pilgrimage visiting this 'river'—the Word of Truth which he venerated, but never knew its sovereign virtue till he was drowned in it—till he denied himself, and God became his life.'

Here is 'Aquarius,' the water-bearer,—the man with the 'dropsy,' filled with living water, and healed of the abomination ('sin') on the 'Sabbath-day.' And do you find fault with this? you who think you know all things of the Scriptures, and yet know nothing of their spirit! 'What man of you having an ass or an ox fall into a pit, would not straightway pull him out on the Sabbath-day?' (Luke xiv. 5). Will you not then allow God to perform the mercy that He promised to His servant 'David' or Zion, viz., to 'deliver him from the pit of noise' (so the Hebrew reads of Ps. xl. 2); would you not allow God to save His creature whom He loved, and who, 'before his translation, had this testimony' (viz.), 'that he pleased God,' i.e., was doing the Divine will and pleasure in his repentance and obedience at last. Would you not allow God to

¹ And all the various modes of death in the mortal life, whereby a person is passed into perfect rest and peaceful oblivion of all former troubles and cares, are typical of this 'happy despatch,'—though the preliminary and inevitable pain must be undergone, whether by 'shedding of blood,' strangling, disease, or what not; but in burning and drowning, the body is absorbed and permeated by another element.

No, you would not! and the same mind is seen on the earth for thousands of years; the vain 'judgment' (learnt at the schools) has passed for current coin, but it is now detected and found to be 'reprobate silver,' for the 'true God' has 'rejected it' (see Jer. vi. 30). And those that see this will take their 'Idols of silver,' that they made for themselves to worship, and will 'cast them to the moles and to the bats.' Read Isa. ii. 20—'In that day,' they will leave the counterfeit coin to those who love the night, and shun the day.

We have said that the 'Ganges' is an emblem of the 'overflowing of righteousness' (Isa. x. 22); it springs out of the east, taking into itself eleven rivers, making twelve in all, answering to the twelve signs of the Zodiac, and all the 'twelves' mentioned in Scripture. [See Vol. III. pp. 224-235, on the 'Twelve Baskets,' September, Year 8.] All of which are comprehended in 'God manifest in the flesh'; and by this anyone having any degree of spiritual discernment may see what the Spirit meant in the Hindoo prophecy of the 'Ganges,' i.e., Wisdom flowing from God, who is in Scripture called 'the East,' as the natural sun rises there and shines over the earth unto the west, which is the 'sign' to be fulfilled in this 'latter day,' in the Spiritual and invisible Sun shining forth from God unto man-' the west' (see Matt. xxiv. 27).

Both the Hindoos and professing 'Christians' have erred alike in taking the Word in the 'letter' of it, not knowing its spiritual signification; and this is said not by way of finding fault with them, or from the spirit of boasting, no, but having the 'Spirit of Truth' we speak

truth that they may he convinced of their error, and turn to God, who is Light, and in Whom there is no darkness, and this is the only 'repentance' required of them.

Now the 'missionaries' who are sent out from this country to 'convert the heathens' (as they are called by them), go out under an impression that these people are totally ignorant of God in any way whatever, but indeed they are much mistaken; and what would the poor Indians say were they to come to this country and see 'Christians' (so-called) so divided in their opinions upon the Scriptures, and formed into different sects and parties, and quite at war in their sentiments about God and His ways, and preaching doctrines quite opposed one to the other? Surely the poor 'barbarian' would-upon contemplating this subject—wish that he had never heard anything about the 'God' that these 'Christians' talked of, who was not the 'author of peace and lover of concord' (I Cor. xiv. '33), but set them at variance one with another. If the 'missionaries' had the wisdom of God in them, they would see that the poor 'Blacks,' and all nations of people on the earth-however uncivilised they may be-have the Spirit of God among them, by 'Prophets' through whom the Spirit speaks in a very mysterious way; and if the 'missionaries' could see this, and had wisdom to explain the prophecies of the native 'prophets' unto their people, the people would then have their eyes opened, and would worship God aright; and this change cannot be brought about till men having this wisdom shall visit them.

But such 'missionaries' as have gone out are themselves blind to the way of the Spirit of God, and how It has operated on the minds of the most uncivilised nations of

human beings; and so they do not receive the Spirit but resist it. For human learning is the enemy of spiritual light and of all true godliness and honesty, and by means of it men deny immediate communication from God; therefore the Scripture says (Isa. xlvii. 10), 'Thy wisdom and thy knowledge, it hath perverted thee'; and therefore the educated 'missionaries' rail against the native prophets, condemning their religion; and some they have drawn from their simplicity and proselytised them to their different ('Christian!') opinions, and set them at variance about 'religion,' and this they call 'conversion'! proof that the nations abroad know more of God than those missionaries, we refer you to what is called an Indian 'talk,' as it appeared in an American newspaper—'The Washington Globe'—a few months back [i.e., from August 1831], purporting to be the declaration of the 'Chiefs and Sachems of the Seneca nation of Indians,' at Sandrisky, Ohio, and signed by six of their chiefs, which contains as complete a reproof of the 'Black-coats' and their systems, as could be administered.

We leave it to the judgment of any reader (on investigation of the Indian's arguments), whether or not these men know as much of God in Spirit, or whether their 'religion' is not superior to the Babylonian Babel of confusion called 'Christianity' preached here in England, which constitutes the 'great Image' mentioned in Daniel ii, that is now fallen in Zion, and shall utterly perish and be driven from the earth; and truth and righteousness shall be established in its place, as is signified by the 'stone cut out of the mountain without hands,' smiting the image on the feet, and casting it down, and the wind

carrying it away: And then the stone itself becomes a great mountain (the symbol of the Spirit of truth), and fills the whole earth.¹

We proceed in the next place to speak of the Nile (which overflows at the same time), the great river of Africa which rises in the 'Mountains of the Moon,' in Abyssinia. The fertility of Egypt depends upon the annual overflowing, and they reckon it a bad year when it is less than 14 cubits in height, and above 18, but that 16 is the most

It is certain that this 'vision' (and even the 'interpretation' thereof) out of the Book of 'Daniel,' with numerous others recorded in the Bible as occurrences, would be counted an absurdity and 'foolishness' if met with among so-called 'heathen' nations, by our trained 'theologians'; and it is so ordered, that the 'foolishness of God should be found wiser than men' (I Cor. i. 25), and that the 'wisdom of this world is foolishness with God' (iii. 19). But when God 'reveals the secrets'-not only of the Bible, but of every prophetic writing in all nations of the earth—the testimony is so unimpeachable from analogy alone, that 'college-taught' 'Divines' will be shamed to see the 'great Image' they have worshipped—thinking it to be God; for the composition of the 'Image' is exactly descriptive of the worldly 'Church' set up on the letter of the Word; with its 'head of gold,' and 'breast and arms of silver' (representing the wealth, show, parade and ostentation it makes of position and grandeur in the world); but the legs are of iron and thighs of brass, while the feet are part iron and part clay; for it is bold in the self-confidence of centuries of tradition, and imagines it stands firm and solid on its false foundation, which is nothing but iron and clay, i.e., the 'carnal or earthly mind' naving the Word of God as a dead letter, cold and hard to be understood. Then the destruction thereof is with the 'stone cut "out" of the mountain '(viz., an individual called out of the mass, or 'Babel'), without hands, i.e., by the power and will of God alone, without aid or contrivance of man; and the longsought-for and wished-for Truth being wrought in him, he is empowered by that Invincible force ('the wind') to scatter the long-standing and imposing mass of Falsehood, and sweep it from the earth, and establish Itself in the stead, when Truth shall be as universal as error has been. See verses 44 and 45, and look to it, as 'the dream is certain, and the interpretation thereof' (by 'Daniel' the Spirit of Judgment, viz., 'Christ' now here in human form) 'is sure.' The many seeming divergencies in this work, which Zion was writing weekly and indefinitely (in a sense), with the thought of its continuance, and without expectation of its ending when it did (in printing), are all illustrative of the one all-including point; and fully as he treats his various subjects, there may seem to be some portions not followed out (the 'man gathering sticks,' for instance) in detail, but these are to be found in his subsequent works. - January 18, Year 72.

desirable height, and when this happens they make public rejoicings throughout the Delta.

Now we do not expect the 'natural man'—of mere reason—the 'carnal mind,' to believe what we say; but the 'spiritual man' ('Christ-Jesus') discerns in the 'Nile' a great mystery set forth, which could not be unfolded till he came in whom it was to be fulfilled;—'He that is spiritual judgeth' (or discerneth) 'all things, yet he himself is judged of no man' (I Cor. ii. 15).

The way and manner of Christ's coming is this,—he is a 'root out of a dry ground,' i.e., He, the Divine Spirit, enters into a man (symbolised by 'Aaron's dry rod,' barren and unfruitful); and in the creature he works by His Almighty power as the Lord 'Jehovah,' till he conquers all that opposes His will and wisdom therein, till He overthrows (in him) the old kingdoms and brings 'his strongholds to ruin' (Ps. lxxxix. 40). For this one man is spoken of in Scripture, as if it were the whole world that God alluded to; he is called 'the earth out of which Truth shall spring' (Ps. lxxxv. 11); and (verse 12), 'the Lord shall give that which is good, and our land shall yield her increase,' i.e., 'Christ His Son'-the 'Word'the 'Saviour,' for whom the Spirit by 'Paul' tells you he 'looked' (see Phil. iii.), then certainly in that day 'the Saviour' was not come, no, he must spring out of the earth, and 'the earth is the Lord's, and the fulness thereof' -i.e., God hath chosen the man, he is His vessel—'first unto dishonour, and afterwards unto honour,' in whom 'shall dwell the fulness of the Godhead bodily.' Ps. xviii. 4, the earth (God's chosen servant 'David'-'Zion'-or 'Shiloh') thus complains under the mental tribulation which he had to pass through in the destruction of the sinning principle, when the 'sword of the Lord passed through his soul' to cut off his own life-called the 'man of sin,'—'The sorrows of death compassed me, and the floods of Belial made me afraid.' Verse 5—'The sorrows of hell compassed me about; the snares of death prevented me.' Verse 6—'In my distress I called upon the Lord, and cried unto my God; he heard my voice out of his temple, and my cry came before him, into his ears.' Verse 7—'Then the earth shook and trembled; the foundations also of the hills moved and were shaken, because he was wroth.' Again Ps. xlvi. 6—'The heathen raged, the kingdoms were moved; he uttered his voice, the earth melted'; i.e., the earthly properties in the creature, the 'beggarly elements' dissolved, because God came in the creature as a 'Consuming Fire,' and so 'the world, and all the works that were therein' was burnt up (see Vol. IX. pp. 205 to 223), which burning must be before Christ— 'the new heavens and the new earth wherein dwelleth righteousness'—could be established. First, the 'smoking furnace and lamp of fire must pass between' the divided beast (see Gen. xv. 17), which is a figure to represent how the Lord should come and enter into covenant with man.

It was the 'custom' in the Eastern countries, when two parties or persons had previously been at hostilities or at enmity one with the other, to take a beast and divide it in two, and the contracting parties passed between the parts, to signify that whoever broke the covenant or agreement thus ratified, should himself submit to be cut asunder. This was a strange 'law' to enter the mind, but

it was God ordained it, though those that observed it did not know that God worked in them to do these things, as types of 'the end,' to be fulfilled in the servant of God in a spiritual way (not seen by the bodily eye-'things that are seen are temporal'), to be observed as signs of 'things that are not seen which are spiritual and eternal' (2 Cor. iv. 18). 'What, then, is the spiritual meaning of this?' you may ask. We will tell you; -when the 'fulness of time should come' that Christ should appear to 'destroy the world,' i.e., 'make an end of sin' in the creature in whom he comes; the Lord should first by a spiritual Visitation come unto him and engage him to be his servant, and the servant should swear to be faithful to God, and thus he is made God's steward—the two parties enter into a covenant—and the man is given a portion of the Divine Life of God, viz., His Spirit, and by this he becomes a 'living soul'; thus the 'good seed is sown in the field' (viz., the man, 'ground,' 'land' or 'earth'), but alas! there were tares in the field, and they sprung up and prevented the good seed coming to perfection, i.e., 'sin' was not destroyed in the creature, he himself was still in darkness as to how righteousness should be perfected in him, i.e., how 'Christ' the 'New Man' was to come in him, he was asleep as to this knowledge; and herein is fulfilled the parable in Matt. xiii. 24-30, and then see verse 38, in part explanation of it,—'The field is the world' (i.e., My 'world'—the man); 'the good seed are the children of the Kingdom' (i.e., the 'children of God'—the perceptions of the good the innumerable and diversified knowledge of the Wordthe offspring of God, or Wisdom that comes from God); 'but the tares are the children of the wicked'; (verse 39)

'the enemy that sowed them is the devil' (i.e., they are the offspring of the Spirit of error that always opposed God's wisdom; this Spirit sowed these tares in God's field—'the world'); 'the harvest is the end of the world' (i.e., the end of man in his old state, the casting out of Satan that Christ might reign—'the Lord our Righteousness'); 'and the reapers are the angels.' So this 'parable' represents how God should visit His creature (whom He decreed to come in) and sow the good seed in him, the Spirit of Life, but It failed or fell away through the overflowing of evil,—'the abomination of desolation stood in the holy place where it ought not to stand' (Mark xiii. 14), and because of this the city and temple must be made desolate, as it is written in Dan. ix. 27 — 'And that determined shall be poured upon the desolate,' i.e., the Spirit of Truth. But first must be fulfilled in the creature the parables of the 'unjust steward'; 'Esau that sold his birthright'; 'Cain that killed his Brother'; he breaks the Holy Covenant that he made with his God, and so falls under 'the wrath,' he is 'cast into outer darkness where there is weeping,' etc., this he endures because he did not fulfil his covenant, or perform his vow. God gives him his work, i.e., His holy commandments to keep; but 'sin' being rooted in him is stronger than nature, and this was needful to be proved, because man is proud and lifted up in his own imagination and is ready to take the 'chief seat'; and as the creature bound himself to be God's servant, as he makes a covenant with God, he must learn by painful experience that he is but a 'devil,' i.e., ignorant of God and of His mysterious ways, and so he persecutes the Spirit of God, thinking he does right; thus it was with

the creature when the command came to him to 'put on Christ'—to become 'Christ'!

His state and sufferings are described in Matt. xxiv. 48 and on; this 'cutting asunder' therein mentioned is a spiritual, inward and mental state of suffering in the creature, which he endures in having the evil spirit divided from the soul, according to the Word given through 'Paul' (Heb. iv. 12); he hears within him the Voice of God by His Spirit condemning him to everlasting punishment;

It is these 'innumerable perceptions' of diversified knowledge—the 'offsprings of God's Wisdom' in the Soul of Zion—that cause the frequent recapitulations apparent in this writing; and how needful they are will be acknowledged by all who first read it—with a desire to understand, and acquire the new knowledge,—to carry conviction by insistence of the points that demonstrate the harmony and consistence of the whole. The pride of man, which has assumed 'Divinity' of itself by mere intellectual acquirements, must be exemplified, punished and destroyed in the one whom God visits to establish *His own Life* therein, which is as distinct from the animal nature of man, as Light from darkness; and because the Divine Wisdom differs so infinitely from the 'natural,' men reject the Heavenly intelligence as not in accordance with their ideas and preconceptions, and while they maintain this position in opposition to the Love and Truth revealed (as J. Ward did, as the sample of the 'world,' in the 'Day of his Visitation'), they will be 'offended' to be told of the devilish nature of their action in resisting the Divine will, as he did (becoming the 'Devil' thereby, as one of the same nature); and such will have to suffer pain and disquietude of mind (in their degree) till the selfwill is broken, and they submit their self-wisdom to the 'Lord,' and endure the 'offence of the cross.' See conclusion of Epistle, Vol. I. p. 261. In looking at the (Chaldean) 'Book of Daniel,' and especially this 9th chapter on which see Vol. IX. pp. 190, it is evident, from the many marginal emendations or alternative readings, that the translators, or compilers of the Bible have been at their wits' end, for the statements (in the letter) are so totally irreconcilable with the traditional belief, and at the same time irrelevant to any of their doctrines; and yet as the Book is referred to in the 'New Testament' (as they call it—the 'Gospels'), they dare not discard it as 'apocryphal,' as so craftily done with other Inspired works. In some instances the mis-translation has been gross (as shown by Zion in his Epistle on 'Crispin,' Vol. V. pp. 170-175), and notwithstanding the incongruities remain, which no 'Prelate' of the world can gloss over, or extricate themselves out of the difficulty. Why, then, will men cling to this mass of imperfections (called 'Christianity'), and 'despise' that which is 'perfect' (I Cor. xiii. 10) now come and offered, to 'do away' all past unrighteousness. - January 20, Year 72.

so he goes into prison in chains of darkness, shut up unto the Judgment of the great Day, till he pays the 'uttermost farthing,' or till he gives up the far-thing—his own life or wisdom that was far from God, until he knows that the 'Most High must rule in the kingdom of men, and giveth it to whomsoever He will, and setteth up over it the basest of men' (Dan. iv. 17).

Think, then, what must be the affliction and feelings of the creature to be thus condemned of God; yet this he must endure, or the evil could not be destroyed, nor could the 'good seed' come to a 'Tree of Life' within him till he drank the 'bitter cup,' so he 'learns obedience by his sufferings.' The 'smoking furnace' (the 'Wrath of God') must first pass through him, before the 'burning lamp'—the Light of Life—could come.

The 'Assyrian' must thus fall from or by this painful operation, as it is written (Isa. xxxi. 8, 9), 'Then shall the Assyrian fall with the sword, not of a mighty man; and the sword, not of a mean man, shall devour him; but he shall flee from the sword, and his young men shall be for tribute. And his rock' (his strength) 'shall pass away for fear, and his princes shall be afraid of the ensign, saith the Lord, whose fire is in Zion, and his furnace in Jerusalem.' The Lord's anointed servant, the 'basest of men' -base indeed, because he refused (through his ignorance) the Gift of God, and therefore was abased below all men! -endured the curse and was 'cut asunder' with the 'sword' of Divine 'vengeance.' Thus is that ancient 'custom' of the men of the East, dividing the animal and passing through the parts when they made a covenant, fulfilled; which was to show that when the time should come for

the 'New Covenant' to be made with man, that the beast should be divided, i.e., he that had the 'mark of the beast,' or he in whom the 'man of sin' should come to perfection, 'the same' (it is said) should 'drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation; and he shall be tormented with fire and brimstone, in the presence of the holy angels, and in the presence of the Lamb; and the smoke of their torment ascendeth up for ever and ever; and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name' (Rev. xiv. [And see Epistle, December 30, Year 9, Vol. V. But 'here is the patience of the saints' pp. 269-277]. (verse 12), i.e., of the Three in One, to 'endure' this fiery baptism, this fiery trial, this fiery 'indignation,' this 'smoking furnace of affliction,' till the 'mark of the beast' and 'his image,' and the 'number of his name,' was over-Then here is the everlasting covenant, and now the creature 'rests from his labour' and sorrow, it is all over; and the 'good work' appears, i.e., 'Je-sus-Christ' is now come to redeem man from sin and iniquity; 'here are they that keep the commandments of God, and the faith of Jesus.'

The call, the fall, and rising again of this character 'Zion,' is beautifully and strongly set forth in the sublime

It is impossible to contemplate this Book of 'The Revelation' and believe it literally, without feelings of the utmost dread and apprehension of an Almighty Wrathful God, who thus specifically announces the endless terror and torments of His vengeance and damnation! yet now the 'Revelations are revealed,' the language is found to have concealed the strongest expressions and intentions of the Eternal Love; which could only be 'indignant' at being slighted for an inferior love or unworthy rival, to teach the chosen and prepared one (the 'cup') the evil of 'refusing to marry.'

prophecies of that highly inspired woman, Jane Lead, who foretold of this great work a number of years ago, in an apostrophe to 'England,' which did not mean the nation, but an individual of it—the 'Man of God' who is the 'land of the Angel'—Angel-land; and he that was 'most beloved of Heaven' must bear this dreadful stroke—to be 'most abhorred.' And the Spirit shows in the prophecy that the account of 'Benjamin's' restoration, as mentioned in Judges xxi., was figurative of the restoration of Faith to the Man of God; the 'tribe of Benjamin is cut off' for abusing the concubine that belonged to the Levite, and destroyed save a few, to show what should befall the spiritual 'Benjamin' for his abusing the woman, i.e., rejecting of Wisdom. Then Benjamin is restored again. after the slaughter made among them by the sword of their brethren, and wives are procured for them; and thus the Man of God should be restored after he endured the 'curse for sin,' all that was evil being cut off from him.

Now the 'land of Egypt' is made much mention of in all prophetic writings (as in this of J. Lead), and particularly in the Bible; and numerous poets sing of the won-

This prophecy—thus incidentally introduced—of the 'Call to England,' is to be found in extenso in a volume (pp. 46, 47) published 1816, of 'Divine Revelations,' etc., by Mrs Jane Lead, who wrote about the close of the sixteenth century, and her writings were first issued in 1700; and the last line—'England—Benjamin restored shall be'—gives the coincidence with the Scriptures that Zion brings forward here. And see further, on the individual 'Benjamin,' a previous writing of Zion's (December 5, Year 5, Vol. VI. pp. 109-120). The account in the Bible may be taken as history by those who can feed on these 'husks,' and the many records of slaughter with which the Book abounds, likewise; but what spiritual good can possibly accrue from that! The Great Author of the Universe has set all things visible as types of the invisible, and whatever has occurred—either with individuals or communities—has pointed to the one 'end.' And in our own time, the wars and battles of Buonaparte and the victories of Nelson, have been the outward signs of the inward work.

ders of the Nile and its country. But the poor, dry 'commentators' of these days speak of it in an historical way merely, and tell us how 'Joseph' was sold into 'Egypt' and how he was 'exalted' there; and how the Israelites were oppressed by the 'Egyptians,' and of the wonderful 'plagues' that God brought upon that land and people for not letting 'Israel' go, etc; and they give an accurate 'geographical' account of the overflowing of the Nile in that land. But these things were ordered for visible types, and were 'written for our admonition upon whom the ends of the world are come'; that we should discern the end that God had in view in the whole of nature, in setting forth the coming of Christ by various figures, as by all the 'Prophets.'

'Egypt' signifies tribulation and anguish, and, as mentioned in the Scriptures, does not refer to the literal land bearing that name, but stands, in the Wisdom of God, for the character in whom the Lord should come in the 'latter day,' who should be the subject of tribulation and bondage and anguish, by reason of the two great and potent powers of evil and good striving together in the mind. 'Joseph' is the figure of the 'Man in Christ' (2 Cor. xii. 2), and the Spirit by 'Paul' in this, was prophesying in this mysterious way of one that was to come-the man who should be Christ-ed, in whom 'the vision' of 'Paul' should be fulfilled; therefore we do not conjecture of the meaning of the Word, but we speak certainly and surely, that it is the 'Man in Christ' (i.e., 'Joseph' or 'Christ' in the man) that must 'increase,' of the 'increase of whose government and peace there shall be no end.' 'Joseph' is taken from his Father's house and cast into the pit to perish, and then

sold for a bond-slave, to show the man taken from the old nature, and cast into the suffering and death spoken of throughout the Scriptures—the 'death of Christ,' which is a mental death by which the old life, or 'kingdom of this world,' is cut off, and the mind and will brought away from it; and then he yields up his own self-will and 'natural mind' to the power of God, willingly to die to the 'will of the flesh.' So he is thus 'put to death in the flesh, but quickened in the spirit,' by which he now preaches 'unto the spirits in prison' (1 Peter iii. 18, 19), Now all goes prosperously with him ('Joseph'), for the Divine power rules him; he has attained Divine understanding and wisdom, and knows how to manage his Master's goods. All the 'plagues' that come on 'Egypt' and 'Pharaoh,' set forth the mental sufferings that come upon the character in whom Christ is revealed now in the fulness of time,' who is 'Pharaoh,' while he was in disobedience, refusing to let the Gift of God have free liberty in him-who would 'not let the children of Israel go,' that the true worship might be established. For his 'heart was hardened' so that he knew not the Day of his Visitation, and did not obey the call of God; and therefore multitudes of tormenting and doleful fears and tremblings, horrible and frightful imaginations, came upon him and all the land, which state of sufferings is graphically described in the 'Book of Wisdom' (Apocryphal, so termed), see chapter xvii., which speaks of it particularly.

These were the 'plagues' that came upon 'Egypt' spiritually, viz., the Man of God in disobedience, to fulfil what is written (Amos iii. 2, 3), 'You only have I known of all the families of the earth; there-

fore will I punish' (Heb. 'visit upon') 'you for all your iniquities';-not the people called 'Jews,' as has been supposed, for they were never the 'holy people,' nor is there any promise made to them throughout the Bible, any more than to other people; but God hid the truth of His Word in this mysterious way till the 'Heir' should come-the 'Jew' in whom all real 'Jews' stand (Rom. ii. 28). 'Can two walk together, except they be agreed?' With this one man alone did God enter into covenant, him alone did He 'seal to the day of redemption,' to him alone did God give 'the earnest of the incorruptible inheritance until the redemption of the purchased possession' (Ephes. i. 14); him alone of all the earth did God 'know,' to him alone did God communicate of His Divine essence or nature; therefore of him He saith, 'I will punish you as a woman that breaketh wedlock'; him alone did God choose to be the immediate Bride-the 'Lamb's wife'; and the fall, punishment, and restoration of this individual 'church,' is clearly set forth in Ezek. xvi., which should be read carefully for instruction on this

And to be 'instructed' by it, all 'carnal' thoughts must be put away, and the object 'spiritually discerned' to whom the highly-significant language is directed and addressed. For to be 'known of God' is not a common impulse of the mind, but to be actually punished in spirit after the first delights of wedlock; as Zion shows powerfully in the Dialogue, pp. 153, 154, Vol. IV. And God visits one thus exclusively, both to abase the self-importance of the rest of the species, or race, and in mercy to them, that the sufferings be laid upon and endured by the one, and the knowledge and life gained thereby be communicated to all. We may now see this Divine operation strongly figured in the sexual relations of the race, where a couple agree to walk together, with ultimate union in view, and when this takes place, the essence or substance of the male is communicated to the female by connection together, and she has all the after pains and sorrows and cares to go through, before the 'begotten' child can be brought forth to manifestation; so exquisitely pourtrayed by Zion in many works.

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subject. Ignorance has taught that it is the 'Jewish Church' that is intended; but this is an 'abominable' error, the meaning of it was never known; it is of God's 'church' it is speaking all the way through, the one person with whom He enters into covenant, whom He makes the 'Pillar and Ground of the Truth'; and because this creature (the she-man) was seduced by the power of darkness from his first love, and disobeyed the 'Lord of hosts'—his 'Maker,' 'Redeemer,' and 'Husband,' the 'plagues' and 'punishment' come upon him, till thereby he is brought to a sense of his spiritual adultery and fornication, and repents, saying, 'I will go and return to my first husband, for then was it better with me than now' (Hosea ii. 7); read the chapter through, for the same thing is there set forth.

God never had a 'church' among the 'Jews,' as the commentators' have represented to the world; God's 'church' is 'Zion,' and all that join with Zion; and never till now did this 'church'—the one in particular, the God-man-appear on earth, either among what are called 'Jews' or 'Gentiles.' 'My dove, my undefiled is one; she is the only one of her mother, she is the choice one of her that bare her. The daughters saw her, and blessed her; the queens and the concubines, and they praised her' ('Song of Solomon' v. 9). Spirit by 'Paul' speaks (very mystically) of her spiritually wanton state in her youth, and of her fall, and how she is refused and cast away in consequence of her lewdness; see I 'Timothy' v. II-'But the younger widows refuse; for when they have begun to wax wanton against Christ, they will marry'; (verse 12)

'having damnation, because they have cast off their first faith.' Verse 13—'And withal they learn to be idle, wandering about from house to house; and not only idle, but tattlers also and busybodies, speaking things which they ought not'; this was the first state of the 'Church,' becoming an 'outcast,' because 'iniquity,' 'fornication' and 'adultery' was found in her; but she was not cast off for ever, but only corrected, that she might 'learn not to blaspheme,' that the 'fire of God's jealousy' might burn up in her all uncleanness, that she might be purged from her 'filthiness' and 'lewdness,' and be made a vessel clean and fit for the Master's use; therefore the Spirit speaketh first of her affliction, and then of her comfort after the affliction' (see Jer. xxx. 15-17, to the end; also Isa li. 9, to the end).

Now these spiritual and mental afflictions overflowing and overwhelming the Church of God-'Zion,' who is spiritual 'Egypt,' and the fruitfulness produced in the creature afterward (by means of the affliction which is mentioned in the latter part of Jer. xxx. from verse 18), is what is represented by the river Nile overflowing Egypt, which, when it rises to the height of sixteen cubits, causes great rejoicings throughout the country because of the great plenty that must follow. This is to show that the blessings of the everlasting covenant—the fulfilment of the promises of God-could not be enjoyed by man till the Scriptures were fulfilled on the appointed person 'Zion,' of the 'afflictions' mentioned throughout them; then when the affliction is past on the creature, all the blessings promised follow, for then the figure I and the figure 6 (i.e., the 'sixteen cubits' spiritually) unite

in one, God and man being in union and brought together; for the number I represents God ('Our God is One'), and the number 6 represents man, see Rev. xiii. 18—'Here is wisdom. Let him that hath understanding count the number of the beast; for it is the number of a man; and his number Six hundred threescore six'-6, 6, 6; these three 'sixes' denote the 'world,' the 'flesh,' and the 'devil,' which stood in the man and made kim 'the beast'; but when these 'three frogs' are cast 'out of the mouth of the beast,' the 'dragon' and 'false prophet' (Rev. xvi. 13), and the three Divine principles, called the 'Father,' the 'Word,' and the 'Holy Ghost,' take their place in the creature, there is an end of the beast; and the 'Lord God omnipotent reigneth'; the 'kingdom of the beast is numbered and finished'-by 'him that hath understanding'-and it is 'given to the Medes and Persians,' whose laws alter not (Dan. v. 26-28), which brings the number 7, denoting perfection or the Wisdom. And the figures of the triangle coming to the four square (as used in mathematical demonstrations) is to show that the Three-One God visits the earth-'man' composed of the four elements; and the words 'Veni, Vidi, Vici'!-I came-I saw-I conquered! are now fulfilled, viz., by God's breathing His breath of life into His creature ('I came'), which was the promised light ('I saw'), that by Its power virtue and love is the 'Conqueror.' Thus comes to pass what is written (Gen. vi. 3), 'My spirit shall not always strive with man, for that he also is flesh'; but now the 'Lion and the Lamb lie down together,' the one an emblem of strength, the other of innocence; the creature made

strong in God, having the Word revealed in him—the Word of Truth sincere and innocent, free from corruption and error, which is the 'Lamb of God, that taketh away the sins of the world.' [See Vol. VIII. pp. 174-201, and pp. 265-267.]

The Nile rises in the mountains of Abyssinia (called also 'Ethiopia'), and, dividing the word, it reads Abysssinia; the 'abyss' is the 'bottomless pit' (as it is rendered or falsely translated by the English, with a view to establish the doctrine of 'hell,' as a lake of fire and brimstone somewhere down below us), which notion or delusion is kept up because it helps (they say) to make men moral! this is 'doing evil that good may come'; if there are no better motives for the practice of morality than this, your boasted 'morals' are base and sordid, beneath the notice of a man truly, and cannot recommend any to the favour of God. It is Wisdom and Love (from the Great Source) alone that inspires true goodness, that establishes a system of morals in the heart and life of the rational beings called 'men and women,' by which they are acceptable both

^{&#}x27;True morality is love of God,' when by the display of His infinite goodness, we can approach Him (by the simple means of 'access' provided-Rom. v. 2; Ephes. ii. 18) with a love-kiss; then by the new nature in-spired thereby, we act according to that in all the things of the animal life, while here. The highly-extolled 'Christian' system is based on fear, and dread of punishment; and has been seen to be markedly inefficacious to prevent those sexual transgressions, to which the term 'immorality' is so generally confined; though the professors of historical 'Christianity' are guilty of far greater (in the Scripture sense) by resisting the free love of God now offered through Zion; and strongly justified in his letter to Scotland of January 13, Year 10 (to come); and again, April 27, Year 10, Vol. VII. pp. 241-248, and same volume pp. 296-297. And further, it is evident from the so-called 'B.C.' period, from the practices and codes of many of the ancient 'Philosophers,' that the mere life of animal rectitude and chastity was attainable, independent of the belief in an outward Christ, which has been represented as its motive and basis.—January 25, Year 72.

to God and each other. [Vide 'Dialogue,' Vol. IV. pp. 20-35.]

An 'Abyss' certainly signifies a great unfathomable, immeasurable deep, where anything is lost and cannot be found, and, as mentioned in the Scriptures, is emblematic of the extent of sufferings, the fathomless depth of sorrows which came upon Zion, in which he was 'lost' or 'damned'; and so he is designated the 'man of sorrows and acquainted with grief,' for in this he was made the 'son of perdition,' therefore the Scripture says (John xvii. 12), 'None is lost, but the son of perdition; that the Scripture might be fulfilled'; who the letter 'Christians' say was 'Judas,' and so it is he in whom that figure was fulfilled, viz., the writer of this, who is 'Juda' or 'Judah' and 'Judas,' because in him stood the 'devil,' viz. the root, fountain and source of error that betrayed 'the Lord'-'the Sun of Righteousness,' the 'Spirit of truth'—unto death. He is called 'Juda,' because he stood in the decree of God before he knew anything of it; and then 'Judah' when he is visited of God, to be brought forth to the work assigned him by God, therefore it is said of him (Gen. xlix. 10), 'The sceptre shall not depart from Judah' (i.e., the Promise), 'nor a lawgiver from between his feet, until Shiloh come'; i.e., till he brings forth the 'True Light' or the 'Day that shall come'; the name is spelt also with the 's' to it—' Judas'—because the serpent was attached unto him, the evil power by whose influence he became the 'traitor'; but he 'hangs himself,' i.e., repents, and says, 'I have sinned in that I have betrayed innocent blood!' so he voluntarily destroys his own life, he hates his own evil 'serpent' nature—the blind 'Spirit of this world'; and by thus giving up the evil as a voluntary

sacrifice—a 'free-will offering,' the serpent nature is killed, and then the 'S' is turned into 'Saviour' instead of serpent. So the 'S' being attached to the name signifies, that in him in whom was the evil ('the serpent'), in the same person stands the good—'the Saviour,' after he dies the 'death unto sin'; 'Judas' went into the abyss of mental sufferings, such as would sink the whole world into eternal gloom, he was cast into 'outer darkness,' being for a time 'forsaken of God;' he was 'cast into the lake of fire,' he was 'cut off out of the land of the living,' i.e., from God-out of 'Paradise,' viz., perfect happiness and bliss (for the time); and knew not for a time but that he was lost to all eternity; in this 'abyss' he was a 'fugitive,' and 'The stars in their courses fought against Sisera'; and he was filled with horror, dread and dismay, being destined to bear this load, even 'damnation'; hence you find so many Scriptures speaking of 'sorrow,' 'trouble,' 'distraction,' 'misery' and 'woe,' etc. [And see the hieroglyphic in the 'Prophetic Messenger' for the eventful year 1828, which was the very time that it happened in Zion or 'Judas.' There is a fiercelooking figure in the clouds, with a bow and arrow shooting at a Turk; he is surrounded by stars, and a hand is seen reaching out of the sky-opposite the figure shootingwith a paper or scroll, on which is written, 'The stars in their courses fought against Sisera.' An eagle is chained to a cross—to signify the servant and Son of God going through his sufferings this year. Near the eagle's claws is written 'Liberty!' showing that the character should overcome and be delivered from his state of bondage.]

Here, then, is the 'abyss'—the 'bottomless pit,' for all the sorrows, woes and 'curses' mentioned in the

Scriptures came upon this 'Judas,' and the same is 'Judah,' the same is 'Christ'; for on him God caused to meet 'all iniquity,' and in him it was condemned, fulfilling what is written in Rom. viii. 3, 4.

Conjecture has set the world at variance, and made wars and disputings among men, because they will follow their own lusts, desiring fame for their 'learning' and 'wisdom,' jesting with the Word of God in striving to outdo each other in their 'interpretations,' that they might make themselves 'great'; and so they have twisted the Scriptures every way to serve their own ends and purposes, not paying any regard to what the Spirit said, viz., 'The words are closed up and sealed until the time of 'the end'; again, 'Judge nothing before the time, until the Lord come,' etc. And now the Lord is come, and certainty is obtained upon all things written in the Scriptures, and He has here brought this hidden mystery of 'the beast' and his 'mark' and 'number' to light, and shows you plainly what the 'Abyss' means, which could not be known until it was fulfilled in him-in His human nature that he has now taken upon him 'in the likeness of sinful flesh.' And who shall be able to overthrow him, or deprive him of his right, for what he hath is the gift of God who giveth wisdom, and no man can take it away.

'Moore's Almanack' has accurately prophesied for many years and foretold of the coming of the 'Just One,' in whom all for man is given, and in whom all men shall be blessed; and the present hieroglyphic in that Almanack

¹ See Vol. VIII. pp. 211-212, of the utterance therein in 1827, or Second Year.

shows you plainly of the work that is now doing this very year (1831). You behold an old oak tree of ancient appearance, and there are three mean-looking persons near it, determined to get the tree down. Now the tree represents the long-standing, old wide-spreading system of 'religion' called 'Christianity,' which is not that which was to stand for ever, but it is the 'heavens that must pass away,' because it is a sand-heap of different opinions upon which no one can build for a 'sure foundation' (see Isa. xxviii. 16); and just as sand cannot cement together, so are the different doctrines which they all preach from The middlemost of those three characters the Bible. (which is the 'Spirit of truth' in Zion, who looks very mean in the eyes of the 'great') has an axe in his hand, and is using it left-handed with powerful cuts at the tree, which you see is three parts cut through; his using the axe left-handed is to show that God works contrary to man's thinking or to man's ways, and as the left hand of a man's body is the weakest, it denotes that the 'strength of God is made perfect in weakness' (2 Cor. xii. 9), and that He hath put His strength, i.e., His Wisdom, in one that is 'of no reputation' in the world, 'uneducated' and 'unlearned' as the self-wise count. Behind the tree are mitred heads and priests holding up crucifixes, doing all in their power to save it from falling; and above are a number of fiends and ugly demons, spitting and foaming against the three who are united to cut down the tree, viz., 'the Three in One,' as before shown.

These fiends that are so hideous in their appearance, and enough—one would think—to make the little 'despicable' figures desist from the conflict, are representative of persecution, showing how the Servant of God and his friends have all manner of evil spoken against them, by the 'religious' tribes of the kingdom of 'Babel'; but vain are their efforts to keep up what God has decreed to cut down; 'Priestcrast' must fall, error and oppression, delusion and vain 'worship,' with all the useless pageantry and show and pomp of 'religious' parade, by which the whole world has been deceived, must be done away. hieroglyphic, and what we have already stated, together with the prophecy of one called the 'Wandering Jew,' who proclaimed at Astrakan the prediction that appears in the Almanack over the plate, shows that the character there mentioned is now on the earth, and is here in England; and God by His Spirit has directed the author of the Almanack to put these things therein this year, that you may have an additional testimony that the predictions of Scripture are now fulfilling, and that the 'Messiah' is now here among you, though as yet so few (comparatively) But if all received him at his first appearance, the Scriptures would not be fulfilled which tell that he must be first had in 'derision,' 'scorn' and 'contempt,' and be reproached as a blasphemer and impostor.

But we will return a little to the subject of the 'abyss'; for the state and nature and degree of the sufferings are

Look at Part III. (Printed), No. 2, pp. 126-128, and read the 'Ode,' pp. 167-169, in the same, and you will be enabled to form some idea of the Invisible 'Messiah' formed in visible human nature, and why and how he is concealed from the view of mere outsiders, who can judge of nothing but by outward appearance, and thus have their minds unspiritualised, and are taken up with external shows and 'noises' in 'religion,' which form the very 'deceivableness of unrighteousness.' How weak is the notion that the All-wise and Omnipotent must require an 'educated' instrument, a scholar of the world to teach His Wisdom; and so pay attention to learning of the Schools I while all have to be taught of 'the Lord.'

beyond the comprehension of all the men on earth, when the 'Heart of God' (which was the bright Sun of his soul) forsook the creature, or was put out within him, and he became 'black as sackcloth of hair' (Rev. vi. 12); and was lost in the deep abyss of the eternal darkness, and not one star or ray of light could he behold, but one awful stillness and one eternal night, where was nothing but the burning conscience of Divine vengeance.

Now let the reader consider for a moment how vast, how immeasurable, deep and high, is the expanse in which this globe of earth rolls; but while the sun shines upon it, it is its life, and all is gladness and cheerfulness with the earth, and every animal and plant upon it is rejoiced by the sun's light and influence; but if the Sun was to be put out there would be an eternal darkness, everything would become hard, rough and harsh, and there would be an eternal coldness, miserable gloom and horror. Would not this be 'hell' to the whole earth? Yes, it would be lost in the deep and dreary abyss, and all living upon it would be filled with dismal fears, and doleful forebodings and cries! Who can tell what would be the effect? none can have an idea of it but he who has gone through this spiritually; for just so was the creature when forsaken of God, and the abyss of His 'anger' was opened within him. Read Isa. liv. 6-9. [And see 'Hymn to the Sun,' as the Origin of all material life and the Maintainer thereof, end of the next volume.]

From this figure you may have just a glance of the 'Abyss,' and this is the very and only 'hell' mentioned in the Bible, which was to be revealed in one for all

[For the falsification of the truth and bringing forth falsehood on God's Word, which every 'preacher' in his own wisdom unwittingly does], and in him to be 'overcome' and done away, that there he no more fear of 'hell,' nor no 'perdition' for man; that none may labour under dread of punishment after death as they have, for there is no such a state for man to go into when the earthly body dies; such a doctrine is the effect of the most extreme ignorance, i.e., the darkness of the 'natural' understanding, and has ever been the support of Priest-craft, which must now fall as this principal prop is knocked from under it.

We declare that there is no'hell' but what is described in this writing, which was revealed in the soul of him who was appointed to endure it, according to Isa. xxx. 33—'For Tophet is ordained from yesterday; yea, for the king it is prepared; he hath made it deep and large; the pile thereof fire and much wood; the breath of the Lord, like a stream of brimstone, doth kindle it.' Read from the 27th verse of this chapter, and see by the metaphorical expressions made use of, what must be the experience of him in whom the 'Name of the Lord' was to be revealed; here it is set forth very forcibly. This deep 'abyss' was

But how 'forcibly' none could estimate truly—though they might be impressed with the power of the language—till these 'right words' of the 'right man' were uttered (Job vi. 25; see Vol. V. pp. 133-140), which give that force and significance to the language of inspiration, by very experience of its predictions, which was ever absent from the Bible as a 'dead letter,' till it became a 'living Book' in the soul of Zion. Happy indeed for all mortals who get this glimpse of 'hell' into their minds, and accept this declaration of Messiah; as it was his betrayal (which the name 'Tophet' signifies) of the Lord by the old 'Christianity' that formed a part of him, that put out the Light that gladdened his 'Paradisical' Day, and then the awful night ensued, the things of yesterday were no more in the to-day of trouble and sorrow, but the Sun rises again on the 'Morrow.' [Vol. I. pp. 282-285.]—January 28, Year 72.

known in the soul, for the creature made it 'deep and large' for himself through the power of unbelief, and the great fears and terror that lay upon him from a child, engendered by the teaching of men; he contracted within his mind all evil, as a loadstone attracts and draws the steel, so did he draw into himself all inevitable misery of mind, till that which he 'greatly feared' at last came upon him, i.e., 'Hell' and 'Damnation'! but 'for this end was I born,' viz., 'to bear witness of the truth';--'I was born for iniquity, and for a sin-offering did my mother conceive me'; i.e., the Spirit of bondage grew in God's creature Zion till it was perfected and became 'hell' and 'death'; but thus it must be with the creature, to become 'the devil' himself (the 'root of evil' being within the mind), this was his awful state and condition, and for this position he was appointed in the first place. N.B., The 'Son of God' in the Seed lay hidden in the creature from his birth, and if it had not been so, the opposite power could not have been known, 1 neither could it have been said in the Scriptures, 'He that defileth the temple of God, him shall God destroy.' But in the 'time of the end' the creature's mind is enlightened, he begins to have in him the Spirit of Judgment, and from before him the old state of mind—the 'earthly tabernacle' must pass away and be 'dissolved with fervent heat'; and for this 'old heavens and earth,' no place must be found in the 'New Man' (2 Peter iii. 7).

Now the 'dead small and great stand before God,' i.e., before the Light that is now revealed in the mind of the

¹ See Part II. (Printed), pp. 69-74.—The 'seed of man and the seed of beast.'

creature; now the 'Book of life is opened,' and all 'the books,' i.e., the knowledge of the mysteries of God, are now made plain, it is now known for what ends all the direful sufferings were; and now 'the dead are judged out of those things which were written in the books,' i.e., sin is condemned by the Spirit of Judgment in the creature (in whom the books are opened), and is 'judged according to its works.' Now 'the sea gives up the dead which were in it.' i.e., the creature who is called 'the sea' gives up his 'dead' soul or 'natural' wisdom to God, that God's wisdom might destroy it; and 'death and hell' (the same character) 'delivered up the dead which were in them.' Now 'death and hell are cast into the lake of fire,' i.e., into the Word of God-the Living Word; this is the twofold 'death,' the death of Faith in the creature, which was the cause of the 'great tribulation.' and brings about the death and destruction of 'Satan'; Faith dies in the creature to rise again, but the Spirit of error, the 'root of evil,' dies by the awful stroke of the 'vengeance of eternal fire,' to rise no more for ever, 'This is the second death.' So 'blessed and holy is he that hath part in the first resurrection, on whom the second death hath no power'; he can die no more, death has no more dominion over him. Read Rev. xx. 6, and from verse 11 to the end. And immediately after this work is done (you see in the next chapter) the 'new heavens and the new earth' appeareth, which is the conversion of man by the birth of Light and eternal Life-the 'Day of

See Part I. (Printed), pp. 51, 52, Vol. V. pp. 114-120, and Vol. VII. pp. 207-209, further, on these mysterious passages of 'The Revelation,' from which the 'natural mind' has deduced such terrifying and utterly erroneous 'doctrine.'

Christ,' the 'Lord's Day.' And now 'I, John, behold the Holy City, new Jerusalem' (the 'Vision of Peace') in myself, for the 'old Jerusalem' ('Hagar'—the Spirit of bondage) is passed away, and 'there is no more sea,' no more restlessness and waves of affliction, or foaming billows of spiritual tribulation; for the Saviour has risen in the vessel, and has hushed the storm into a calm; and the dry land ('Zion') is seen, upon which all may now pass over to the promised rest and peace. 'Make a joyful noise unto God, all the earth; sing forth the honour of His name; make his praise glorious. Say unto God, How terrible thy works! through the greatness of thy power shall thine enemies lie unto thee. All the earth shall worship thee, and shall sing unto thee; they shall sing to thy name. Selah. Come and see the works of God; terrible doing toward the children of men. turned the sea into dry; they went through the flood on He ruleth by his foot; there did we rejoice in him. power for ever; his eyes behold the nations; let not the rebellious exalt themselves. Selah. O bless our God, ye people, and make the voice of his praise to be heard; which putteth our soul in life, and suffereth not our feet to be moved. For thou, O God, hast proved us; thou hast tried us as silver is tried. Thou broughtest us into the net; thou laidst affliction upon our loins. Thou hast caused men to ride over our heads; we went through fire and through water; but thou broughtest us out into a fertile' ('moist') 'place' (Ps. lxvi.).

The Hebrew word being 'moist'—rendered 'wealthy place'—exactly carries out the idea conveyed by the overflowing of the rivers of the earth, discoursed on just before; and the joy and thankfulness that ensues, after the mental trials, famine and drought, prompts the language of 'praise' to God,

Before we conclude this part of our subject of the 'abyss' or 'bottomless pit,' it will be necessary to refer the reader to Rev. ix., for there you are, in strong figurative language, informed still further of it; read from the Take notice there were four angels sounded beginning. prior to the sounding of this 'fifth angel' (see Rev. viii. from verse 7). Men have had very futile ideas about 'angels'; the prevailing notions of the professing 'Christians' are that they are a kind of being with wings, who dwell immediately with God in some vast place above the sky! and that these 'angels' stand before God continually waiting His commands, and when God has anything to communicate to men, He despatches one of these beings with it, and they fly away down directly, and deliver the message; but, indeed, it is not so-these notions are childish, absurd and ridiculous. An 'angel' is nothing else than the power of God put forth to perform His deeds of wonder among mankind; and those different 'angels,' as mentioned in these chapters, and the 'sounding of the trumpets,' are only to show the operation of the Spirit in the 'Man of God,' as it came upon him every month of the year in which he was 'created anew in Christ Jesus unto good works, which God had foreordained that he should walk in' (Ephes. ii. 10). The sounding of the 'first angel' describes the nature of the Visitation of God

recorded in this Psalm; whose works were so 'terrible' (to the human self-hood) because of their glory and Almightiness, so far exceeding the limits of mortal comprehension. For the creature had judged himself the 'farthest off from God'—in his fallen state during the extreme trial of faith—and below the notice of the Divine Greatness; thus was he debased even to the dust (from which the false notions arose), that he might discover 'wherein he had offended,' and repent of his evil deeds in thinking hard or unjustly of the Glorious Creator.—January 30, Year 72.

to the creature, as it took place in the first month of the year in which God performed this great work of destroying the 'man of sin,' that the 'Son of God' might come and The 'sign' for this month, October—as before shown-is a fit emblem to represent what the creature endured when stung with the dart of death, set forth in the Scripture under the figure of 'hail' and 'fire mingled with blood'; which same operation of the Spirit is pointed unto in 2 Thess. i. 7, 8-'The Lord Jesus shall be revealed from heaven with the angels of his power, in flaming fire taking vengeance on them that know not God, and that obey not the gospel'; -this was done in the heart and mind of God's creature, this 'flaming fire' he felt mentally an inward operation of the Spirit of God upon him, taking 'vengeance' upon the sinning principle to destroy it; this 'tribulation' he must endure before he could enter the kingdom, to fulfil what is written (Acts xiv. 32), that 'through much tribulation' the disciples must 'enter into the kingdom of God'; and the tribulation is here set forth in the sounding of these five 'angels' which every month gives a wound, and are indeed the 'five wounds of Christ' —the five months of winter. [See Part III. (Printed), pp. 131, 132]. The next month is November, and the sufferings of the creature in this month (previously described), are betokened by what took place when the 'second angel' sounded (see verses 8, 9). The 'third angel' and the afflictions following the sounding (verses 10, 11), describe the sufferings of 'December'; here was the 'bitter cup' 'called Wormwood,' here are the 'sufferings of Christ' in his humanity—in the 'Garden of Gethsemane,' viz., the 'fruitful valley,' denoting the human nature in whom VOL. X

Christ the 'first fruits' appears, or in whom the Spirit becomes man, brought low through sufferings; here he cried, 'Father, if it be possible, let this bitter cup' (of 'wormwood and gall') 'pass from me!' Here 'the Lord' was descended into the 'lowest pit of hell,' and as the natural sun seems in this month to forsake the earth, just so did the spiritual Sun forsake the creature, who was made the goat ('Capricorn'), to 'bear his own sins and the sins of the people,' according to Heb. vii. 27. Here is the 'death of Christ,' under the sounding of the 'third angel,' as it is written, 'And many men died of the waters, because they were made bitter'; this 'bitter star' must fall upon the creature, 'burning as a lamp,' to consume in him the evil power called 'the devil.' This is the death that 'destroys the devil, 'makes an end of sin, and brings in everlasting righteousness,' which 'death' and 'resurrection' is beautifully represented in the operation of the visible sun in the constellation 'Capricornus'; to which attention was directed in a former part of this work.

Now, will the 'Christian' world say that 'the devil' was destroyed at any time? Yet they say that when 'Christ died upon the Cross' his blood atoned for their sins, and if they believe that the 'Adversary' was destroyed by the bodily death of a man upon a visible wooden cross, as they represent it, how is it they say still, that the devil will continue to be the tormentor of the 'wicked' in hell to all eternity?

Miserable 'comforters' are they, miserable is the 'gospel' they preach, there is no foundation to it. 'The devil' is nothing else but the source and fountain of error—'the Spirit that ruleth in the children of disobedience'

(Ephes. ii. 2), and this Spirit had the 'power of death,' and it brought the awful 'death'—already described—on the creature; yet through these sufferings he is 'brought to obedience,' he is compelled (by conviction of experience) to take upon him the office that God designed for him; he discovers that he is the 'man of sorrows,' and also that to him (as such) all the promises recorded in the Scriptures are made. So 'the devil,' 'hell,' 'death,' and all of this kind mentioned, is destroyed in him and cast out—'He died unto sin once, but in that he liveth he liveth unto God';—death has no more dominion, for he 'is translated that he should not see death' (Heb. xi. 5).

And the language of the Psalms respecting 'Jesus' or the Messiah, proves that he was a mere creature, who had no knowledge of the Divine Life until God made it known unto him-' Thou hast made known unto me the ways of life'; therefore the professing 'Christians' are unable to substantiate the doctrines they have held out respecting Christ, the time or place of his birth, etc., all is conjecture, and 'old wives' fables' of a 'virgin conceiving' and bringing forth such a person. Honest men no longer believe that the crucifixion of a man on a cross of wood, in the way it has been set forth, could satisfy the Divine justice offended for their sins, and that he was buried in a tomb and rose again, and that he afterwards ascended (off the ground) and went bodily up into the sky to some place called 'heaven!' and 'Samson' is now come to tie all these foxes' tales together, and bind them up in bundles to burn them; for these are the tares that have 'grown in the field,' and prevented the growth of true knowledge-'the wheat.' [See Epistle of July, Year 8, Vol. III. pp. 55, 56.] The 'fourth angel' sounds in January, and the experience of the creature under the Divine power is represented by the effects that are produced on the globe when the Sun is in the sign 'Aquarius'; of which we have spoken fully before in this writing.

The 'fifth angel' sounds in February, i.e., a fifth operation of the Spirit is experienced by the creature in this month; the sun enters the sign 'Pisces' (the fishes) about the 19th day; the group of stars that form this constellation appear like two fishes. 'Pisces' is the twelfth sign in the Zodiac, and forming the appearance of two fishes, is to show that God and man are become one, i.e., one in mind, united together in love, to swim in the pure element. And this is 'Ad-am,' which name implies this happy and glorious union, in which all 'signs' are fulfilled; in him are the twelve substances of the 12 signs, and the figures 1 and 2 form (when standing together) the number 3, which is the Trinity, because the union of God and man in love—this 'honourable marriage'-brings forth the child of innocence and truth—the fulfilment of all the recorded Word, the substance of all the 'types' and 'shadows' in the Bible, and of all the symbols and hieroglyphics of all the nations on the earth, that were used in all ages, and the people were directed and influenced by the Spirit to form, for all did represent how God should become a man in 'the end.' Thus the 'twelve apostles'—the fishermen, is to show man (in whom the '12' is substantiated) made a fisherman, and wisdom given him to cast the net (which is the Word of God) on the right side; and he dives down into the deep (the 'Abyss')

to bring up the 'pearl of great price,' i.e., he is wrought on by the Spirit of God to go to the bottom of every truth, in order that he may know the mystery of all things that are written by Inspiration. Therefore in the Book of 'Jonah' it is said, 'I will look again to thy holy temple,' i.e., I will recall thy word of promise, O my God, for though the 'floods of great waters' (of spiritual tribulation) doth compass me about even to the soul, yet thou who 'hast shown me great and sore troubles, shalt quicken me again, and bring me up again from the depths of the earth' (Ps. lxxi. 20), for thy promise is that man shall be redeemed from 'death,' 'hell,' and 'sin.'

Thus he is the 'fish' in the deep 'abyss' of tribulation, being cast out of God's sight; he is in the 'belly of the whale,' i.e., the Spirit of darkness swallowed him up, in which state of 'thick darkness'—'a darkness that was felt'—he thought that God was turned to be his enemy, and so utterly despaired of life; which accounts for the sad complaints that are recorded throughout the Bible; for in this man 'Zion' they have their fulfilment.

But in all these sufferings God was with him, because he was God's 'fellow,' but must be smitten with these 'plagues' to kill the 'adversary' that was in him, therefore in allusion to this it is written (Zech. xiii. 7), 'Awake, O sword, against my shepherd, and against the man my fellow, saith the Lord of hosts; smite the shepherd, and the sheep shall be scattered; and I will turn mine hand upon the little ones.' [See Vol. VII. pp. 45-67, for the grand full elucidation of this striking prophecy.] That is to say, when I cause the sword to smite my fellow—

My chosen one whom I have decreed to unite unto Myself—when the afflictions written come upon him (which are for the express purpose of destroying the Spirit of unbelief in him, that he might accept of Me alone for his King), by this 'smiting' he will lose 'the sheep' (My Spirit), and it will be so gone, so 'scattered,' that he will diligently 'seek it and not find it,' and will think that he is cast off for ever. And these afflictions will strike a death-blow to all that was false and counterfeit in him, the 'hand' of my power shall destroy his 'little ones,' i.e., the base and adulterous offsprings of his own vain and false imagination.

Thus will I teach him to 'follow Mc,' that I may 'make him a fisher of men'; and also the 'fish' that brought the 'piece of money in his mouth' (Matt. xvii. 27), i.e., wisdom, light and knowledge, by which is laid open the truth of the Scriptures that sets God and man free. See Eccles. vii. 12—'For wisdom is a defence' (Heb. 'shadow'); 'money is a defence; but the excellency of knowledge is, that wisdom giveth life to them that have

The intent of the Hebrew word 'shadow' in this may be seen by referring to Isa. xxxii. 2, wherein it is told that 'a man shall be as the shadow of a heavy rock in a weary land'; and it is therefore plain that the Word does not apply to the 'wisdom of the world' acquired by men by learning and from books, which, though it may constitute a 'life' to the scholar devoted to its pursuit, is but for this external sphere and its use only, and not the 'everlasting life' of the Spirit. It is the man alone, constituted in God, who lives in reality, having life from the Source and Seat of Life, Knowledge, Power and Light, given in addition to the 'life' common to the rational species. Where else will you find this excellency of knowledge (excelling so far the efforts of man) here revealed in Zion, that gives new life to those that receive it, a new understanding both of things visible and invisible, by new light and fresh sight to see the hidden Mind of God in His sacred Word. Well may we greet this grateful 'shadow,' amid the 'weariness of study' that has produced the weary platitudes on the Scriptures, that could neither satisfy nor save (Eccles. xii. 12).—C. B. H. February 2, Year 72.

it.' And why? Because Wisdom is God, and he that hath It hath Life, and cannot see death.

Now these 'two fishes' are the same as 'Castor and Pollux,' the twin children of 'Jupiter' and 'Leda' (of the Roman 'Mythology,' so thought); one is the human nature, the other the 'Divine,' and by the union of the two the 'One New Man' is formed, in whom shines the light and glory of God, and by His strength he strikes and overcomes 'Saul,' which name signifies 'death and hell,'—the gloomy 'centaur' of November; fulfilling what is written, 'O death, I will be thy plague; O grave, I will be thy destruction! repentance shall be hid from mine eyes.' 'He will swallow up death in victory; and the Lord God shall wipe away tears from all faces.'

Thus 'Paul' has his name changed from 'Saul'; he 'shakes the viper' ('Hell and Death') 'off his hand,' in the 'Island of Melita' (i.e., the 'Land of honey'), and sends it into the fire; then departs in the 'ship of Alexandria'—the ship of Judgment, of strength, of virtue, 'whose sign is Castor and Pollux' (Acts xxviii. I-II),—God and man one, and sails 'unto Rome,' i.e., he has prevailed over the evil, he is made 'mighty,' made 'strong,' and is thereby 'exalted,' all which the word or name 'Rome' does signify. [Further on this, in Part III. (Printed), pp. 141, 142, and Vol. I. pp. 116-119.] And this is what the Spirit teaches in that chapter, not a mere account of the voyage of a man

These, then, are spiritual 'Acts' which 'quicken' into life the subject of them, and all who will receive them into their understanding, not as a literal record of events and actions of men on the earth in former times, however exalted in station and office, which could not profit the spirit at all; neither has the mere narrative (as read) ever 'profited' to convey spiritual knowledge, and so change the mind and nature of man, from an outward being of time, into the eternity.

named 'Paul,' and his doings, but the eternal sense of the interior of the Word—of the allegory that sets forth these things of which we write. 'The flesh profiteth nothing' (i.e., the letter of the Word); 'it is the Spirit that quickeneth' (John vi. 63).

When the 'fifth angel sounded'—which was, as we have said, in February, the fifth month in the year when the new creation or work of God took place,—the Prophet says, 'I saw a star fall from heaven unto the earth; and to him was given the key of the bottomless pit';—this 'star' that falls is the Spirit of truth that comes to the man ('the earth'), it 'falls upon' him, and to him (the earth) is given the key of the deep mysteries of God (the 'Abyss'), and in him they are opened.

The 'key' being mentioned in Scripture, implies that there is a door to be opened which was locked up, and the giving of this key shows, that the time was come to open the mysteries that were 'sealed up and closed until the time of the end; then the 'visions' shown to the Prophets shall be fulfilled, then judgment (which is 'Daniel') shall rest and shall stand in Lot at the end of the reign of evilthe 'end of days' (Dan. xii. 13). Observe here, the name 'Lot' signifies 'wrapped together,' 'joined or coupled together'; so 'Lot' is he whom God hath chosen to make him His 'fellow,' or to bring him into fellowship with God -the Light; this is he that escapes from spiritual 'Sodom' (the false 'Christianity'), whose 'wife' (Wisdom) 'looks back,' i.e., looks into the mysteries contained in all former prophecies and has the light of them, and so becomes a 'pillar of salt'; therefore 'Lot and his wife' are one, because it is Wisdom given to the man for his 'helpmate,'

and when a man is joined to this Woman he is good, but he is not good without Her ('Man is not good alone'), for She it is that preserves him from putrefaction and corruption, yea, and all who will have her, for she is 'salt.' So you see that in Zion is the 'salt for all,' that keeps the 'everlasting righteousness' now brought in (Dan. ix. 24). [It may be remarked here, what a disrelish there is for salt in the present age, outwardly, a symbol of their distaste for spiritual food.]

We must deny our senses, if we say that 'everlasting righteousness' was brought in when the nominal 'Christians' believe 'Christ' came; for their ideas of 'Christianity,' and the whole system they have set up, is now tottering, and will fall, yea, is fallen in the decree of God. small part of the globe that has ever yet acknowledged the 'religion' called 'Christian,' and if it was the 'everlasting righteousness' mentioned in the Scriptures, they would be unanimous in their belief and opinions about 'Christ,' and no power could overthrow it, and it would be universal. If it was righteousness, i.e., right, just, and true, it would have established universal peace, and have 'made an end of sin,' and have done away with every species of oppression; and there would not be men calling themselves 'Bishops' and 'Priests,' to whom the people are obliged to pay large sums of money, and by these means are greatly oppressed, as well as mentally by their doctrines. Under the reign of the 'everlasting righteousness' there is but One 'Bishop' and One 'Priest,' and that is 'THE LORD,' viz., the 'Spirit of Truth,' he is the 'blameless Bishop,' the 'Shepherd and Bishop of the soul.' And now you may see him coming in the 'chariot of salvation'; and those that have set themselves up so high must come down, and give place to Him that is 'more honourable than they,' because He 'is just, and having salvation, meek, and riding upon an ass, and a colt the foal of an ass,' viz., the human nature.

'Ward' (Zion's original name in the world) is made fitting for 'the key,' for, of course, if the ward and the key did not exactly fit and suit each other, the bolt in the lock could not be turned back for the 'door in Heaven' to be opened, according to Rev. iv. 1. Now read Ps. xl. 5 and on, and you may plainly see that a person must be prepared for the Spirit to come in, and the very name of this individual is mysteriously placed in this Word (as it is in many parts of the Bible, and some have been previously referred to), but could never be understood or known until it was fulfilled. 'Many, O Lord my God, thy wonderful works thou hast done, and thy thoughts to (B) us-" Ward"; they cannot be reckoned up in order unto thee; I would declare and speak—they are more than can be numbered. Sacrifice and offering thou didst not desire; mine ears hast thou opened, or digged' (as the Hebrew reads);-take notice, the ears were shut, i.e., deaf to the call, closed to knowledge, therefore this refutes the idea of such a character as the professed 'Christians' have talked about. Let us ask, What was the ear 'opened' for? Surely it was to give hearing, that the person may no longer be deaf, or without Divine understanding; for the person

By the simple and ordinary figure of 'lock and key,' and the common uses of common life, the Divine work (the process of It) is rendered readily intelligible to the mind of man; and yet how many will stumble over and reject the name though plainly written; yet by the combination 'US-Ward' instead of toward us, it must be now seen what was intended.

being without the faculty of 'hearing' spiritually (as the words fully imply), so that there required a 'digging,' is to show that the 'chosen' one was dead to the knowledge of truth-of the Light, which is God. And he was so ignorant of God's mysterious ways, that he was found 'offering sacrifices' unto God which were 'not desired' nor approved of by the Divine Spirit, i.e., he was very 'religious' in the false 'Christianity,' and attended to and went through all its forms and ceremonies. First he was 'baptized' in the 'Church of England' form, and 'took the sacrament,' as it is called, and afterwards was 'baptized' again by immersion in the 'Baptist' form; and, in short, did everything that a good 'Christian' (as he thought) ought to do, and 'sacrificed' his own comforts to follow his religion, even to the giving up of wife and children (as narrated in the previous 'account of my life'), whom he loved as dearly as any husband or parent, that he might be 'holy.'

But what availed all this? to what purpose were all such 'sacrifices,' and all the hearing of 'sermons,' reading of 'pious' books, or saying of many 'prayers'; or all that are called 'Christian duties' under anti-Christian principles, which the whole of the 'Christianity' hitherto received and believed is founded upon; for it is altogether against 'Christ,' as the Scriptures speak of him and his coming. Therefore was the reproof mentioned in Isa. i. given with power to this creature (verse 10), 'Hear the word of the Lord, ye rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah.' Verse 11—'To what purpose the multitude of your sacrifices unto me? saith the Lord,' etc. Read on, and see that this chapter

was not addressed to the 'Jews' as a nation and people, as has been taught, but is directed to the people of spiritual 'Sodom and Gomorrah,' i.e., particularly to one chosen out of the false 'Christians,' to whom the Divine Light called 'the Lord' comes to warn him to quit, because the time is come for the old system to be destroyed. But he being fettered with the chains of 'religious' ignorance, lingers in departing, and is severely reproved by the Spirit in the inner man, who shows him the insufficiency of all his 'religious' doings to free him from guilt, brought upon the mind by wrong views of God and the Scriptures of truth. See Rev. xi. 8, where this very thing is foretold, how and where the Lord should be crucified. Observe, it is said in Isa. i. 15—'When ye multiply prayers I will not hear, your hands are full of bloods,' i.e., of falsehoods that murder the 'true light' (the Lord). Verse 16-' Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgment, etc., i.e., put away from you those opinions that you have been taught, they are all false, they are 'the evil,' and the time is come for them to end; and I am calling you to be My servant or instrument to destroy the 'Jezebel'—the old and long-standing error called 'Christianity'; therefore refuse not the call, 'seek judgment,' etc. I want not your sacrifices, I Sam. xv. 22-'to obey is better than sacrifice, and to hearken' (to My call) 'is better than the fat of rams.' Isa. i. 19, 20—'If ye be willing and obedient, ye shall eat the good of the land; but if ye refuse and rebel, ye shall be devoured with the sword; for the mouth of the Lord hath spoken.'

Now this opposition that the Spirit of Truth meets

with in the creature-when 'the key' came to him by which the mysteries of the Scriptures could be unlockedis the 'smoke that arises out of the pit by which the sun and the air is darkened,' when the 'fifth angel sounded' (Rev. ix. 2). When the 'key' enters (the 'Ward') first, and puts back the bolt and opens the door a little, then 'the smoke'-of ignorance and superstition, by which came disobedience to the Heavenly calling-ascends, and the mind becomes totally dark, the light and influence of the Divine Spirit-the 'Sun of Righteousness'-that the creature had before, is put out; and this loss of the Spirit brings him into great tribulation, hence arises the lamentation in Isa. i. 21-' How is the faithful city become an harlot! it was full of judgment; righteousness lodged in it; but now murderers'; i.e., there was a good will and right disposition of mind to do the will of God, but not 'judgment' to understand His ways, and through the influence of 'religious' education (being initiated into the false systems of 'Christianity') he refused this Heavenly calling, when it came to the last. Verse 22-'Thy silver is become dross, thy wine mixed with water'; i.e., the false doctrines, the 'Babel' of opinions in the 'Christian' world, confused the senses. Here was the 'smoke,' and 'out of this smoke came the locusts upon the earth' (Rev. ix. 3),

The correlation of these two chapters (from Isaiah and the Revelations), now established in perfect analogy and made to run exactly parallel, by the 'Man of God'—whereas to the 'natural mind' of man there could appear no connection nor trace of affinity,—is a conclusive proof that anew and Heavenly mind is at last found in the earth, which understands the hidden ways of God, and can 'fill all things' (Ephes. iv. 10). And why will men not submit to this Righteousness of God?—no longer a mere 'lodger,' fugitive and unstable, but permanent and abiding for evermore; that removes all bugbears from the imagination in reading the Bible, and offers them this 'good wine' free and unmixed.—February 6, Year 72.

i.e., he was given up to tormenting thoughts, terrible fear, despair, and anguish of mind, fearing that he had lost eternal life; and 'power was given to those locusts, as the scorpions of the earth have power'; and to bring him to obedience, and make him give up the falsehood, were these torments sent upon him.

But though (as 'Job') he was 'delivered into their power,' yet they were 'not to touch his life,' for they were commanded 'not to kill,' that 'they should not hurt the grass of the earth' (the blade of life), 'neither any green thing, neither any tree' (conveying the same idea-of life); but the affliction was designed only to hurt 'those men that had not the seal of God in their foreheads'; the creature was not to be killed, but should be given up to 'torment of mind five months,' i.e., the five winter months we have been treating upon, in which time he had to grapple with the iron hand of death; to 'cross the red sea,' and to struggle into life, to turn the edge of the 'flaming sword' that stood against him, and to fight his way back to Paradise, out of which state he was cast for his disobedience in having eaten of the 'forbidden fruit,' which was particularly 'forbidden' to him because he was created a 'living soul,' he had in him the new and Divine principle that was designed to give new life to mankind, i.e., new light and knowledge to begin and establish a new system of things-the 'New Era'; therefore in him was the 'tree of the knowledge of good and evil,' the evil was in him always-the 'old serpent,' but the 'younger' principle—the good—was newly imparted. So here was the 'tree of the knowledge, of good and evil in the midst of the garden' (the heart), and the eating from this 'tree'

brought death; the two principles coming in contact caused a fierce conflict, so it was written, 'Thou shalt not eat of the tree, neither shall ye touch it lest ye die; the day thou eatest thereof thou shalt surely die'1; i.e., thou shalt be overcome by the evil, and shalt be cast down into spiritual 'death,' yet this 'death' (of mental tribulation) shall 'purely purge away thy dross, and take away thy tin' or sin, and thou shalt rise to newness of life (see Isa. i. 25). This death shall 'destroy him that had the power of death, which is the devil,' and 'bring life and immortality to light'; and so it has, and herein the Scriptures are proved to be the Word of God, which could not be proved by professing 'Christians.'

Having now shown what the 'locusts that came out of the smoke' really signify, I will here bring forward a curious account of the insects called locust infesting once the county of Galway, in Ireland, and the people eating them, in which the author says, 'was fulfilled a very mysterious passage of Scripture, viz., Levit. xi. 21, 22, where the command is to eat the locust.' This curiosity appears in a work entitled 'The Anti-infidel, and Religious Advocate,' published in the Strand this year, 1831; but we think that the readers, with ourselves, will say on reading it, that if the author cannot give a better 'explanation' of Scripture, he will be proved an 'infidel' himself; for if the author of this wonderful 'interpretation' of this Scripture was a believer in the true God, that God would be (in him) the 'true light' and not darkness; and upon this ground (which is the only sure 'criterion') we can

¹ What a chimerical story to believe, that a tree literally should possess such properties, and that God having placed it there (as a temptation) should prohibit its use, knowing that his creature would eat of it, and so procure death!

prove that the professing 'Christians' are the 'infidels' in reality, and 'worshippers of Gods of wood and of stone, that can neither hear nor see.' [Read the Epistle on the 'certain Criterion,' in Part III. (Printed), pp. 149-160.]

The article alluded to is on page 15 of the work, and is headed thus:—'Singular illustration of an obscure Scripture passage,' and then goes on to relate that 'Dr Molyneux' (in Vol. XIX. of his 'Philosophical Transactions') has produced the account of a prodigious flight of insects which appeared on the north-west coast of the county of Galway in 1688, that committed such devastations that the Irish people were compelled to cook and adopt them as food, for the purpose of averting the starvation otherwise inevitable; and from his account they appear to have greatly resembled the Hebrew 'Ilek.'

After demonstrating that these insects were identical with the 'Bruchus' mentioned in 'Joel,' and 'Nahum,' and Leviticus (How detestable is the wisdom of the pretended 'wise!'), and rendered into English by the term 'canker-worm,' the 'learned' Doctor observes, 'I cannot help taking particular notice of it, and giving my thoughts more fully upon the rationale of that old clause in the Jewish laws, where Moses tells the Israelites, "These may ye eat of every flying creeping thing that goeth upon all four, which have legs above their feet, to leap withal upon the earth; even these of them ye may eat; the locust after his kind, and the bald locust after his kind, and the grasshopper after his kind." [It is needless to reproduce the 'learned' commentary on this, except, perhaps, by way of the utter

and damaging contrast with what follows from Zion; but suffice it, that after confessing it has hitherto appeared to him 'very strange and unaccountable,' notwithstanding all his reading, the 'Doctor' arrives at the conclusion, or rather deduction, from the circumstances of the 'locust' famine in Ireland, that 'the native Irish (though unknown to themselves) were thus authors of a practical commentary on this part of the Levitical law, and by matter of fact have explained what was the sense and meaning of this otherwise so dark and abstruse text'!] this wonderful illustration of the mysterious passage of Scripture! First we remark, how (in one breath) the Bible is called by the 'learned' a revelation of God's mind and wil to man, and yet they find it 'dark and abstruse' in parts; but if it was a revelation there would be no mystery in it, and it is not the Word that is dark, but the mind of man, because the mysteries of the Scriptures were not revealed, they were hid in the 'bottomless pit,' and could not be got at till the 'key' was given to open the door. Now can any man in his rational senses suppose that God either commanded or gave the 'Jews' a "premisive precept" to eat such "dry unpromising "' insects? No! no such thing was intended, but both 'Jews' and professing 'Christians' have erred in giving 'explanations' of the Scriptures, and they are reproved (with the 'chosen' one) in these words, 'Every fool will be meddling' (Prov. xx. 3).

Yes, they have been trying to pick the lock and force open that which God had sealed-up 'till the time of the end,' and in so doing their folly is manifest, and had they really believed the Scriptures they would never have VOL. X

given their opinions upon them, or attempted to open the mysteries of the Bible before 'the time' came; they were too fast locked up, and so God has secured His glory and honour to HIMSELF, in hiding the mysteries of His Word from all men, until He himself should give the key to unlock the whole. Read I Cor. iv. 5.

Vain have been the efforts of men then, seeing that God had reserved this prerogative unto Himself to do it at His coming; and you are told in Ps. xlix. of the instrument He will make use of, by whom He 'will open his dark sayings,' viz., 'the harp.' And if the Scriptures be true, and I know they are, this is the way and the only way that it must be done to fulfil them; but here the wise 'ministers of religion' would be puzzled to tell us how this could be done, for it is a thing that 'never entered the heart of man to conceive'-the way that God had in view; yet you see it is said God would do so, yes, and not one word of all that is written shall fail, and by this shall men know that God is true, and His Word is truth. But is God to make a 'harp' speak, literally? to play a sweet tune upon it, would not 'open the dark sayings'!--let the 'wise' who pretend to knowledge show us, and when they can explain it, then they will bring forth the 'Antidote to Infidelity'; for this is the grand proof of the truth of the Scripture, viz., making the 'harp' to speak and reveal the dark mysteries thereon; and all must know that such a 'miracle' never appeared in their memory, nor in any age of the world; but it does now appear, and as we know that 'learning' never did, nor ever can explain either this simple passage, or the one in Leviticus, which the 'wise doctor' (Molyneux) has so wonderfully illustrated, and which the author of the 'Anti-Infidel' seems so much to approve; we will here, for the good of all people, show the true meaning of both, without any 'University' or school education. ['The things of the Spirit are not learnt at schools'; see Dialogue, Vol. IV. pp. 52-55.] First, 'I will open my dark saying upon the harp'; that is, I will give the knowledge of the mysteries of the Bible to a native of Ireland—to an Irishman! What think ye of this, 'Doctor' Molyneux, and all 'Divines' so-called? and he shall eat or devour 'the locust after his kind,' and the 'grasshopper after his kind,' and 'every flying creeping thing that goeth upon all four, that have legs above their feet, to leap withal upon the earth'; and you have seen the shadow of this, but not the fulfilment, in the Irish people eating the locust as related, this very thing happened in the 'Providence of God,' for a type. 'locusts' and 'flying creeping things' are nothing else but the erroneous doctrines brought forth by men in every age of the world, but particularly in the 'latter times,' by which divers sects have been formed that are the pest of the world, and Priestcraft has gained such an ascendancy that our peace and substance have been devoured; but God hath said, that for the sake of the honest and upright in heart, He would rebuke them, see Mal. iii. 11 - And I will rebuke the devourer for your sakes, and he shall not corrupt the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts'; therefore the numerous errors that have corrupted the Word of God in men's minds and devoured their peace,—the different perplexing doc-

trines brought forth by all sects and parties forming the spiritual 'Babel' which is called 'Christianity,' by which men have been kept in tormenting fear of everlasting punishment; these are 'locusts after their kind'; and evil-disposed men, whose eyes were directed to temporal honour and worldly gain, have preyed upon the human race, setting themselves up as 'Popes,' 'Bishops' and 'Priests,' and taken advantage of the weakness of the multitude, to impress and impose these doctrines upon the minds; these are also 'locusts' in the outward figure; but those more immediately intended in the text out of Leviticus, are the 'false doctrines'-those insects that breed in the mind; these 'have legs above their feet,' i.e., men are their feet with which they walk, and having legs above them, is to signify the power that falsehood has over the mind of man; and they 'leap' upon man ('the earth'), feeding upon him and devouring his peace and comfort. Thus this 'dark saying is opened upon the harp,' viz., the writer of this, who is the very 'harp' mentioned in the Scriptures, and you see that Dr Molyneux's 'interpretation' of the 'locusts,' is cooked Now this 'Doctor' is a 'bald and devoured by him.

Well may those who will be brought into the life, light, joy and love of the Spirit by this heavenly music of the 'Harp,' reject with loathing all former thoughts on the Sacred Volume, which have engendered such barren, inconsequential, and disastrous surmises of the Divine will; fatal to all true conceptions of the infinite grace and goodness of that Being, who 'giveth to all liberally, and upbraideth not' (James i. 5). And each has stood in the one of their own species and nature, who had all given to him in the 'Breath of Life' immediately out of God, which departed from him—he lost it by disobedience (through error) as all would have done; and then of course death ensued, till the 'Breath' returned by the liberality of God, who upbraided not His creature, but the spirit of self-wisdom that blinded him; then he has 'All' again in security for evermore, to give to his fellows on the earth. But to receive this eternal blessing, all must see themselves 'bald,' i.e., destitute of knowledge, that they may see, know and admire the 'woman's glory.'—February 9, Year 72.

locust,' and the 'leprosy is in his head' (Lev. xiii. 44), which is 'bald' or naked, having not the Wisdom of God, but his own natural wisdom, which is a shame to him, and all that attempt to open the Scriptures by it, using their own opinions or conjectures merely, and putting those forth as the meaning of God's Word which has a spiritual import only.

But men who have so done are 'bald' as to the true wisdom, this the Spirit by 'Paul' says 'belongs to the woman,' it is her 'covering' and her 'glory' (I Cor. xi. 14, 15), and by the 'woman' the Spirit means the person anointed and appointed of God to conceive, to nourish, and bear the 'True Light' into the world; not a woman literally but a man (as to the outward person), viz., the 'harp'—the Irishman; by this instrument the evil spirit must be conquered, as in the figure of 'Saul' when David (i.e., the 'Beloved') played upon the harp, and the music had that effect. So shall the knowledge in God's instrument devour the locusts after their kind, and the 'grasshopper after his kind,' and every man is a 'grasshopper' who stands in 'the flesh and not in the spirit,' for thus it is written (Isa. xl. 6-8), 'All flesh is grass; the grass withereth, the flower fadeth; surely the people is grass. But the Word of our God shall stand for ever'; -- which He is opening upon the harp. See Ps. xxxiii. 1, 2-' Rejoice in the Lord, O ye righteous; praise is comely for the upright. Praise the Lord with harp,' etc.; and Ps. xliii. 4 -'Upon the harp will I praise thee, O God my God'; and Ps. lxxxi. 2-'Take a psalm, and bring hither the timbrel, the pleasant harp with the psaltery,' etc., also Rev. v. 7-9, and Rev. xiv. 2; and again Ps. lvii. 7-9'My heart is fixed, O God, my heart is fixed; I will sing and give praise. Awake up, my glory; awake, psaltery and harp; I will awake early,' etc. Here the psaltery (or lute) and harp are called to awake, which instruments mean one and the same thing, both signify the man that was asleep to his call, dead to the knowledge of how the Scriptures were to be fulfilled in him; but now the time is come for the instrument to awake out of sleep, the daylight being come—the morning or beginning of the day, of the rising of the 'Sun of Righteousness' to heal all wounds, and bind up the breach.

The Word reaches the character in power, and has its effects upon him; he is called the lute as well as the harp, both are musical instruments, but the lute more distinguishes and shows that a man is intended; lute signifies clay, among chemists a compound paste made of clay, mortar, sand, and potter's earth, is used to 'lute' or join the necks of 'retorts' together, to save them from being melted in a vehement heat; to lute, is to cover or stop up with loam or clay. Now the man is called 'lute,' because by him every vacuum in the Scriptures is fulfilled or covered or stopped up, the mysteries of the Word being all fulfilled in him, the 'clay' or 'lute'; with him the Spirit must mix, and when this should come to pass men would have their eyes opened to see for what purpose the Bible was given, that it is to show that there is a God that inspired men to write it, which is proved by the fulfilment of the predictions of the Prophets, who by the Spirit foretold what should come to pass in the 'last days'; and now the very clay appears—the very 'man' whom the Scriptures speak of. Who then shall be able

to deny the authenticity of the Bible, or deny the being of a God?¹ Go to John ix. 6, and see what a plain and striking figure is there, to represent how the light and truth of the Bible should be brought to man, when the 'blind man,' after the anointing, washes himself in the pool of Siloam (which is by interpretation, 'Sent,' the same as 'Shiloh'), and 'came seeing'; washed away his darkness in the light sent unto him.

'Jesus' represents the Divine Power, and his 'spittle' denotes the Spirit or the 'pouring out of the Spirit,' as mentioned in 'Joel.' The 'clay' represents the individual to whom the Spirit should be given, in whom the Scriptures should be fulfilled; the Spirit of God mixing with the clay—the man—fulfils the truth of the Scriptures, takes off the veil, and the Bible is no longer mysterious, the allegory or figure has 'come to pass,' and the 'Bible' (as a literal Book) is of no more use, all must look to the 'Book of Life' for 'all truth,' i.e., to Zion, the 'lute' and the 'harp.' Here is the Standard, the 'Gospel pole' on which the 'serpent is lifted up,' and all must 'bow to this sheaf' that stands up in the field, for this is what is represented by 'Joseph's sheaf standing upright and all the rest bowing down to it' (Gen. xxxvii. 7). The 'field' is the man—the earth or lute or clay—and the 'sheaf' is the Word (in the man) that is now full ripe and bound up

¹ The proof that there is a 'God,' cannot rest on external evidence alone, though the visible emblems of a Superintending and Supreme Power are seen throughout the universe, and the vast operations of the fixed laws of Universal Nature, entirely independent of, and unconcerned with man. But to know that there is an Intelligence above us, It must speak intelligibly through our own form, and show that the Word It directed aforetime (in mystery through the Prophets) was incomprehensible to our 'natural' intelligence or understanding power; and that the Wisdom that gave it, alone could unravel the secrets.

together; the harvest is come—the end of the dark world, and 'Virgo' (the Virgin) holds the spike of corn in her hand—the 'Bread of Life,' the Word of the Truth—to give to the hungry that they may be filled with good, which is represented by the 'sign' 'Virgo' in the Zodiac, which the Sun enters in August, signifying the end or 'harvest.'

The Word in Leviticus was not given to the nation of the nominal 'Jews,' they were a people whom God gave His Word through, a typical race merely, but the Word was to be FULFILLED in 'Israel' or 'the Israelite'—the 'harp'; and the reason why the harp is spoken of so much in Scripture, is to show that the Israelite—the 'Prince' or 'Prevailer with God,' upon whom God should open His dark saying-should arise out of Ire-land. Hebrew equivalent for the Irish word 'Erin-go-bragh' signifies in both languages, 'In this place we are blessed or happy'; and the same with 'Hibernia,' which signifies 'The land beyond,' viz., how the Lord should come, which was ever beyond man's conception or thoughts; and the 'land' or the man is 'passed over' from death to life, he is passed into the mystery—he is 'the Jew' or 'Man of God,' for this is the meaning of the word 'Jew'-'God,' or 'passed over'; therefore it is said in Zech. viii. 23, 'In those days, ten men shall take hold of the skirt' (i.e., the Word of truth that covers the nakedness) 'of him that is a Jew, saying, We will go with you: for we have heard God with you.'

And what we have mentioned before in this work, about Ireland—the banishment of venomous reptiles, the symbol of the shamrock, etc., is here brought together

showing the type of how evil should be overcome and banished from the man—'Erin-go-bragh,' who is 'Jubal,' 'the father of all such as handle the harp and organ,' Gen. iv. 21, [the name signifies 'he that produces,' viz., the Spirit of truth—the 'Player' upon the instrument, to produce the harmony of the Scriptures, which could give no music unless 'handled'; see Vol. V. November 11, Year 9, pp. 235-241.] By him the 'Jubilee,' or 'Year of release' from delusion and error, and from falsehood (which is 'sin'), should be brought in.

The ancient Irish had on their grand 'National Standard' a large golden Harp, and a lifeless snake lying below or under it, and the flag itself was green in the ground or field; here were the symbols, signs, marks or emblems representing this very thing that is now come to pass, which were ordered and intended by the Spirit to show what should be done in time to come, in a native of that country, that he should be God's green field, in whom should spring the 'Tree of Life'; denoted also by the 'Emerald Isle,' and the 'precious stone' that will endure the fire and come out unhurt, who is the character that should go through the 'fiery trial' (the Spirit of burning), that he might obtain the Spirit of Judgment; the true 'Shadrach,' 'Meshach,' and 'Abed-nego,' in whom are the three Divine principles-Fire, Love, and Light, the 'Father,' the 'Son,' and the 'Holy Ghost,' and these Three are 'One New Man'-Christ-Jesus, the 'field of God,'-the Harp at whose feet the 'serpent' is conquered and lies lifeless. So 'righteousness remains in the fruitful field' (read Jer. xxxii. 16, 17); also Ezek. xxxiv. 27-'And the tree of the field shall yield her fruit, and the

earth shall yield her increase, and they shall be safe in their land, and shall know that I am the Lord, when I have broken the bands of their yoke, and delivered them out of the hand of those that served themselves of them.' Read this chapter through, particularly from verse 22, of the 'one shepherd' instead of the 'many,' who is composed or made out of the 'Three' afore-mentioned Principles, viz., 'Shadrach'—a 'tender nipple,' a 'fine soft field,' or after the Syrian—'Thy sending'; Meshach—'prolonging' or 'drawing,' or 'hedging in of waters'; Abednego-the 'Servant of shining'; and these are the Three (in One) that were cast into the burning fiery furnace (the Revelation of 'Anger' and 'Wrath' to destroy the sinning principle), and came forth unharmed—the 'Son of God with power.' [See Vol. I. Epistle of February, Year 8, pp. 234-235, or from 232.]

In Joanna Southcott's prophecies there is a mystic allusion to this subject (of the character arising out of Ireland), foretold in a vision. She sees French nuts, and was told to crack them, she did so and found them shrivelled within, and a black veil round the kernel; the Spirit said to her, 'The first fruits are fallen, they are not good; look up, and thou shalt see berries.' She looked up and saw berries like those that grow upon the potato plant, and the Spirit told her that when they should be ripe they would be good.

Now it is quite common with us to call Ireland the 'Land of Potatoes,' and it was ordained by God that the berries (the Truth) should grow upon an Irishman, the native; the French nuts withered and shrivelled within, and a black veil round them, represented his *first state*,

or state of 'leanness,' 'barrenness' or 'unfruitfulness,' and 'darkness'; he was in the enemies' land, signified by 'France' (the French being then the common enemies of England; and being a nation under a 'Papal' government, represented the opposite power), and therefore the nuts were 'French'; but the good berries (when come to ripeness) were found upon the potato, the typical plant or crop of Ire-land. We could bring many prophecies, both of ancient and modern date, that point plainly to this same thing, and prove the truth of what is before stated; and will here give one of Nixon's, though he being counted an idiot, the reputed 'wise' cannot imagine that God could speak by such a one; but 'God's thoughts are not as proud man's, nor His ways as man's ways.' And we write these things not for the sake of the 'wise,' but for the sake of the foolish, who, however paradoxical this saying may appear, will be proved to be the wise and charitable who 'believe all things,' and 'rejoice in the truth' (I Cor. xiii. 4-7).

The Spirit through Nixon says, 'There shall be a great

Here is an infallible test for the professions of love, 'humility,' and reverence for God, so current among the outward 'religionists' and esteemed 'pious' folk. There is no denying that equally curious and inexplicable sayings are to be found in the Biblical records, as these brought forward from 'Joanna Southcott,' and 'Nixon'; both of which servants of God (as Prophetess and Prophet) were despised, rejected, and cried down by the 'wise' of the world, during the time of their testimony, and since; but those prophecies in the 'Sacred Volume' they dare not ridicule and treat with contempt, though they deserve it just as much in the letter; but imagining God to be a proud Being (like they themselves are through deifying their 'intellect'), they can afford to -irreverently, but ignorantly—scoff at and despise those things they deem inconsistent with His Wisdom. Zion is appointed to bring all down from their 'high' stations, and to 'turn the wisdom of the wise backward'; and in the wondrous development that follows [and see another of Nixon's in Vol. II. Ist Epistle], interwoven with the Scriptures, demonstrates (to those who 'become fools that they may be wise') the hidden smiles, in sportive guise, of the everblessed freely-gracious God.—February 13, Year 72.

dragon over Sudsbrown, his head shall be in Stafford Town, and his tail in Ireland!' Now this is as curious and intricate a prophecy as any that stand in the Scriptures, and not any more curious or abstruse than many of those, and is of equal importance with them, and deserves the same respect and reverence, forasmuch as it came from the same Source as the Scripture which says (Ps. lx. 8), 'Moab is my washpot; over Edom will I cast out my shoe,' and has the same meaning, as we will show, but defy all the 'clergy' in the world to explain, with all their pretensions to 'Divinity.' But they get over these things in a very artful manner, telling the people that these mysteries ought not to be inquired into, because 'Secret things belong to God, but things that are revealed belong to us' (Deut. xxix. 29); here they can quote Scripture to suit their own purposes, but they are conscious that they have not the knowledge of the truth, and they imagine also that these things are 'non-essential,' and tell the people so; but if they say that the Bible is a 'Revelation of God's will and mind to man,' men ought then to be made acquainted with the meaning of it, or how shall they know the Divine will concerning them, This 'clerical' and 'priestly' deceit and and do it? hypocrisy is too glaring to go free any longer, and we must show to the world how they have been deceived by these pretenders to wisdom when they had none of it, and know not the mind and will of God. When they say that we ought not to inquire into the mysteries of Scripture, we must recollect that it is written (Matt. x. 26), that 'There is nothing covered, that shall not be revealed; and hid, that shall not be known'; how dare they then tell

us, that there is no need for us to know what lies hid under those mysterious words so frequently met with in the Bible? We fear not to tell the whole of the Clergy of every sect, from the 'Pope' to the very latest branch of 'Dissenters,' that God has not sent them, and they are under the influence of the Spirit of error and delusion-'They ran, but I sent them not, saith the Lord; I have not spoken to them, nor commanded them, therefore shall they not profit this people at all' (see Jer. xxiii. 21-32). Why, then, should mankind submit to and support them, seeing they are not 'God's servants'? And the proof that they are not of His sending is, that they have not their 'credentials' to show that they are ambassadors, for if they were 'Ministers' of God's sending, they would be perfectly initiated into the Divine mysteries of the Bible; they would not be 'Balaams,' i.e., 'without'-standing in the 'outer court,' serving up to the people dishes of 'morality' merely, which is all they do for their pay; and they need now 'the Ass' to reprove their inventions and deceitful practices. If they were God's servants they would be 'apt to teach,' see 2 Tim. ii. 24-'The servant of the Lord must not strive; but be gentle unto all, apt to teach, patient';-he should possess those very qualifications mentioned in Isa. xi. 2, 3, and if he has them not, he is not that 'servant' there spoken of, whom God said He would raise up in the 'latter times'; the 'Spirit of the Lord' must be resting and abiding upon him, i.e., the 'Holy Dove'; he must have the 'Spirit of wisdom and understanding' to understand the Word of Wisdom, to know what the Spirit means to teach us by the figurative language it has always spoken in; he must have the

'Spirit of counsel and might,' the 'Spirit of knowledge' in the 'fear of the Lord,' that makes him of 'quick scent' after the truth, a quickness of comprehension, without any previous study, to explain the Scriptures to any that may seriously inquire after the knowledge of them, and able also to 'confound gainsayers' by the 'Spirit of power' to 'counsel' aright, to give sound judgment and righteous (or right) knowledge, which is the 'Spirit of might,' as it is written (Isa. xlii. 13), 'The Lord shall go forth as a mighty man, he shall stir up jealousy as a man of war,' etc.; therefore is he mighty in the knowledge of the Scriptures, having power to expel error, to drive or chase it away (as 'Apelles,' in the Greek figure); and if he has not these qualifications none must be acknowledged as the 'Servant of God,' whatever appearance may be made, or however eloquent the tongue in 'good words and fair speeches, that deceive the simple' (Rom. xvi. 18). for their credentials from the 'King immortal, eternal, and invisible'! and if they cannot produce them, obey not their mandates and depart from them-'Come ye out from among them, and touch not the unclean, and I will receive you; and ye shall be my sons and daughters, saith the Lord Almighty' (2 Cor. vi. 17, 18). 'Dialogue,' Vol. IV., deals fully with the pretensions of self-made 'Priests,' see pp. 38-41.]

We now proceed to give the solution of this 'strange' prophecy given through the 'idiot' Nixon, and if the Spirit that indited 'the Bible' talked about 'washing,' surely we may talk about suds, and about the 'washpot,' and of course there must be a vessel to make the 'suds' in, in order that the washing may be done; and you

know that 'washing,' 'soap,' and 'water' are mentioned in the Scriptures, and therefore if God talks about such things, let not the 'wise and prudent' think in their pride that they are 'non-essentials,' for in these things lie most essential truths, though they seem so simple and too low for 'high minds' to consider. First, the 'washpot' must be found, and then the soap and water can be mixed together, and the washing can go on, for there is a deal of dirt to wash away in the 'filthy garments' of error; then the Word says, 'Moab is my washpot,' and it is for us to find out who this 'Moab' is, and then we can all go to washing; the word or name Moab the 'learned' translate from the Hebrew—'Of the father,' and that is correct, but we require to know more about it; the first part of the word, viz., Mo, signifies (in the Saxon) 'more,' and the latter part, 'ab' or 'abba,' is 'father,' and the whole word together signifies the 'covetousness of the father,' 'waters of the father,' or the 'covetous father.'

The letter M signifies Man, and the O signifies Eternity; the man coveted the knowledge of the Eternal One, then his name is Moab—as well as all other names, because whatsoever they import or imply in substance, is revealed in him by the coming of the Lord and his power. See Rom. vii. 7—'I had not known sin, but by

The desire after the knowledge of the unseen Power, was implanted within him to draw him after Wisdom, but thinking to attain the Divine Life as he was—as a beast-man like the rest of his species—he has to be taught by painful experience, that Divinity could not be approached by mere carnal 'reason,' the earthly properties of the mind must be utterly consumed, and the 'dead life of sense' 'washed' away in the flood of sufferings, before the being could behold the pure and true Light, and then could 'sin no more.' And all who will live anew, must undergo this mental operation, but the sufferings were laid on one.

the law; for I had not known lust, except the law had said, Thou shalt not covet';—that is as much as to say, If you do covet to know me, then you must know what sin is and its bitterness, you must drink of the 'bitter cup' of 'wrath' and 'damnation' that is recorded in My Word; for you 'cannot see My face' (i.e., you cannot know the eternal sense of My Word) 'and live,' you cannot have My image till you 'die' out of the flesh or grossness of the 'letter,' and 'die into the Spirit'; and this will be a painful 'cutting asunder of soul and Spirit, of joints and marrow, and of discerning the thoughts and intents of the heart'; this 'circumcision' you must bear, the 'cutting off of your foreskin,' i.e., the casting away of your former knowledge; the taking away of your life, and giving you a new skin; and to obtain this-if you will 'covet' My Life and to live in Me-you must know evil first, you must go through 'the fire' and 'through the flood,' and you must conquer 'hell,' and the floods of despair, anguish and mental tribulation that must come upon you, for I, God, have said in the Prophey of 'Zephaniah' (iii. 8), 'It is my determination to gather the nations, to assemble the kingdoms, that I may pour upon them the fury of mine indignation and anger, even all my fierce wrath; for all the earth shall be devoured with the fire of my jealousy'; and then after that (when this is accomplished in you) 'will I turn to the people a pure language,' i.e., you will have pure light and sound understanding. But you must go through the 'straight gate,' and bear all that is written of thee 'Moab,' as I have said (Jer. xlviii. 16 and on), 'The calamity of Moab is near to come, and his affliction hasteth fast. All ye that

are about him, bemoan him; and all ye that know his name say, How is the strong staff broken, the beautiful rod,' etc. Verse 20—'Moab is confounded; for it is broken down; howl and cry; tell ye it in Arnon that Moab is spoiled,' etc. Verse 25—'The horn of Moab is cut off, and his arm is broken, saith the Lord,' etc. Verse 38—'I have broken Moab like a vessel wherein is no pleasure, saith the Lord,' etc.—thus 'Moab' becomes the 'vessel to dishonour' before he can be made the 'vessel to honour,' and after all these judgments, yet there is the promise of restoration to Moab, and also the time when (see the last verse), 'Yet will I bring again the captivity of Moab in the latter days, saith the Lord. Thus far is the Judgment of Moab.'

Here the wisdom of man is completely foiled (both 'Jews' and 'Christians' so-called), for what is said of 'Moab' is said of 'Israel' (in this chapter) in every respect, both of judgments and destruction and restoration; and if the nominal 'Jews' think that it is their restoration (as a nation) is intended when the Scriptures speak of 'Israel,' so might the 'Moabites' just the same; and where are they? they are extinct as a people! the 'Christian' preachers that preach about the restoration of a people called 'Jews,' will find themselves much mistaken, and the people likewise, for the Scripture prophecies speak not of any people or nation at all, but of the coming of the Lord, and the restoration of the character (in whom 'the Lord' comes) after his fall, who is called 'Jacob,' 'Israel,' 'Ephraim' and 'Moab,' under the Spirit's operation and power; yes, and every name that is named in Scripture, because he is the new-created VOL. X

being in whom 'all things are gathered together' in the dispensation of the fulness of times' (Ephes. i. 10). The first mention we find of Moab is in Gen. xix. 37, as the son of Lot by his eldest daughter. The story of Lot in Sodom, and of his being warned to leave, and his wife being turned into a pillar of salt, etc., never took place literally, as men have thought, but is, as we have said, a prophecy of things to come, like all things written in Spiritual 'Sodom,' which the prophecy the Scriptures. foretells of, is the false 'Christian' Babel, 'Lot' is the one designed of God (in it, or among these 'Babylonians') to bear the judgments and affliction already mentioned, and then to have the promise—the blessed 'Son of God' revealed in him; this was his lot, as before shown, in the name (p. 200). And when the 'fulness of the times' comes, 'two angels' are sent to warn him that the time is come to pull down the whole of the Christian 'Babel,' and to burn it up by the Word of God, which is compared to fire; and these two angels that are sent to warn him to depart are 'Truth and Righteousness' (Ps. lxxxv. 10).

This 'righteous man' dwelling among the 'Sodomites (the 'Christian' sects—'men following men' and not God), his 'righteous soul was grieved and vexed from

It is 'these interpretations are Christ' [see Vol. VI. pp.159-160]—the wisdom and love and Glory of Heaven, which could not be known on earth, till a man was transformed into that Image and Likeness; for the Scriptures are the 'Word of the Lord'—belonging to him solely and exclusively, in becoming 'Man.' And readers, who have come to believe (by the spiritual evidences, which are the 'marks of the Lord Jesus') that the writer is the appointed vessel (as stated) to contain all; will be prepared to receive, and readily rejoice in these words of Christ that change the outside letter of the recorded Word, into Spirit and Life—of inward peace and joy, that is 'Heaven begun below.' But the 'carnal mind' has no understanding but literal and 'fleshly,' and therefore only knows the God of the letter, viz., a revengeful, partial and changeable Being.

day to day with their unlawful deeds' (Gen. xix.), i.e., despising the Word of God and following their own inventions-their false belief and false worship, from which he was called to depart; but 'Lot lingered' in departing, and-the 'Lord being merciful'-the angels 'took him by the hand and brought him forth, and set him without the city.' Verse 17—'And it came to pass, when they had brought them forth abroad,' i.e., when the creature was so far enlightened as to see that all the religion 'of the flesh' was vanity, and must be destroyed,-then it was said (by the Spirit that now visited him), 'Escape for thy life; look not behind thee, neither stay thou in all the plain; escape to the mountain, lest thou be consumed' -i.e., 'Put on the Lord' fully-go to the end of the journey; it is in yourself that the Scriptures must be fulfilled, it is of you they speak and point unto, to you 'gave all the Prophets witness'! But this, Zion or 'Lot,' could not then see, being yet beclouded by the Spirit of darkness; he saw 'in part,' but not fully just at this time. fore he requests permission to go to 'Zoar' (which means 'little'), he was yet fearful to go all the way, not seeing what God was calling him unto. Verse 20—'This city is near to flee unto, and it is a little one; O let'me escape thither (is it not a little one!), and my soul shall live,' i.e., I am willing to obey all thy commands, but I am confused; I know not what to do, O show me a token yet further of thy favour. So his prayer was accepted, and the 'Sun of Righteousness' arose upon him-the Spirit enlightened the mind a little, gave him the assured hope of his redemption; and so it is said (verse 23), 'The sun was risen' (Heb., 'went forth') 'upon the earth' (i.e., the

man) 'when Lot entered Zoar.' Now he had strength enough to go through the dreadful burning of the city, the 'little' seed of LIFE being in him, he was thereby enabled to endure the 'fiery anger' of God, that came upon him to destroy the sinning principle (the 'Sodomites') in him, and all that grew upon the ground. He was made strong to endure the 'wrath,' i.e., all the 'curses' mentioned in the Bible; this was the 'rain of fire and brimstone that came upon the five cities of the plain'; i.e., the man joined with the evil spirit, and the four natural elements united with the spirit of darkness makes him five-the 'five foolish virgins.' [See Epistle, February 5, Year 10, Vol. VII. pp. 132-135; and same volume pp. 20-24, Dives' 'five brethren.'] Then when this is gone through, he looks back (It says in the Word, 'his wife,' viz., his own mind or self, 'looked back'), i.e., he now sees-'Wisdom in him discovers-by all that was done in him, by all his spiritual trials and mental troubles, and by the working of the Spirit in the mind for years before, what God was calling him for. And now he or she (it is all one, as we have shown) becomes the 'pillar of salt,' i.e., the truth is now in him in that degree that is called 'salt,' meaning that it is to preserve and season men; a 'pillar,' because he has become the 'pillar and ground of the truth,' or 'of salt' (See Matt. v. 13; Mark ix. 49; Coloss. iv. 6; 1 Tim. iii. 15.)

And now 'Abraham gets up early in the morning' (see Gen. xix. 27), i.e., he sees that the morning is come, and he looks upon all that is done, and 'the smoke of the country went up as the smoke of a furnace'; yes, for it is 'Zion,' wherein God's furnace is, as it is written (Isa. xxxi. 9),

'Whose fire is in Zion, and his furnace in Jerusalem.' Now God is manifested to the seed of Faith in the creature, and this is 'Abraham,' whom God 'remembers,' and brings him 'out of the midst of the overthrow' ('Lot' and 'Abraham' are plainly one), 'when he overthrew the cities in which Lot dwelt' (verse 29).

Although we have mentioned these things in some measure in this work before, yet we found it necessary to again bring them forward here—first, because we know how slow men are to understand 'spiritual things,' i.e., how the Word is fulfilled in God's creature; and secondly, we must do so to come round to the point which we desire to set forth, viz., how 'Moab' came, that is by Lot's cohabiting with his daughter. Some readers may say that we go a long way round before we come to the point; it may appear so, but 'Zion' writes not after the manner of the 'schools,' nor after the wisdom or methods of men, but must needs show (as he goes on) how one Scripture agrees with the other in the coming of the Lord, and must link them together; and what matters it how this is done, so long as THE TRUTH of all things appears as the work goes on. And let it be remembered that this 'calling' is not given to a man having worldly learning, such an one would not do, for it must not be garnished or confused with the wisdom of the world 'in words.'

Before we dismiss this part of the subject, it is requisite to say a little more about 'Lot's wife,' as the Scriptures say she was 'a standing monument of an unbelieving soul' (Book of 'Wisdom,' 'Apoc.' x. 7), and in Luke xvii. 32—' Remember Lot's wife.'

There were two ways in which Lot (the spiritual

woman or man-woman) looked back: God was calling the creature to go forward out of spiritual 'Sodom,' but he lingered through unbelief; he could not quickly let go the 'old leaven,' he could not easily give up that which he was accustomed to believe as all others, viz., that the Bible was a relation of historical facts, and so received them, not knowing that all was allegory and prophecy from end to end. Yes, even the 'birth,' 'life,' 'miracles,' 'death,' 'sufferings,' 'resurrection,' and 'ascension' of Jesus, all is figurative and fulfilled in Zion or 'Lot'! But this is it which he did not see at the first, he was blinded by the Spirit of error, although as it respects the heart and disposition of the mind, he was willing to obey the call, but being unable to comprehend that he himself was the very character of whom the Scriptures speak, he lingered to obey; this is the unbelief and disobedience of 'Lot's wife'—his mind and bosom companion; his mind looked to the thing behind (so the Greek reads) instead of that which was before him. And this was the 'sin' that brought the creature under the 'anger and

This great stumbling-block of historical belief—the great overgrown falsehood from which have been concocted the various conflicting doctrines, the untenability whereof Zion has pourtrayed from the Scriptures, throughout this work—has to be surmounted before any can get a view of the 'Promised Land' of spiritual peace and rest; and the means are easy, lucid and clear for those who will yield self-opinion to the Wisdom of God revealed, which they must acknowledge gives a Superior Light to the gross notions of literality; and in this complex 'incestuous' figure of 'Lot and his daughters,' will be demonstrated beyond cavil or compare. The power of God Himself—the Great Original, must be exercised to throw down the old building in the soul of the 'first man'; and then 'all judgment is committed to the Son' to exercise that power in the minds of others on the earth, by His Word of Truth, which is here illustrating the exquisite similes and inscrutable metaphors of God in His Sacred Writ; and the importance of such knowledge demands the closest attention and absorption. Then the delight of the Sun's rising may be felt in the understanding, that they may 'get up' (as 'Abraham'—the new Faith) to see the Day dawned that can never end.—February 18, Year 72.

wrath,' but this 'sin' no one else could commit because they were not thus 'called,' but being called of God to the office of the everlasting 'Priesthood,' to disobey the 'call' was 'sin,' and it brought 'death' and all the dreadful woes mentioned in the Scriptures upon the creature, and he suffered the penalty due to 'transgression.' Yet it was not he (according to the mind or disposition) that sinned, but the evil sinful principle that was in him, viz., the Spirit of darkness that was in all the world, by which men have set up falsehood; and this 'accursed thing' being found in him when called to leave 'the world,' it became 'a curse' unto him, it was the cause of his disobedience, it was the principle of spiritual 'murder,' it killed true faith, or caused the Spirit or Son of God-the Lord of life and glory—to die away from him for a time; who had now 'come unto his own' (his 'elect'), 'and his own received him not,' but by reason of the dark spirit of error rejected him, viz., the erroneous system in which he was brought up, received by tradition from his fathers, i.e., 'Christianity' in the letter, as all called 'Christendom' believe it. This was the cause of his 'lingering' and 'looking back,' for which the hand of the Divine Power came upon him in 'death.' Yet this was all done by the 'determinate counsel and foreknowledge of God,' that the 'Jew' or Jews (not the nation called so) should thus 'crucify' the 'Lord'; therefore it is said by the Spiritspeaking through 'Paul'—(Rom. ii. 9), 'Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first';—so this 'Lot' was 'the Jew' (singular or plural, as all stand in the one) that crucified the Lord when he came 'in the flesh,' i.e., in the creature while he was yet in darkness, by means of the 'fleshly' earthly and false doctrines concerning' Christ,' of which the world is full; and he—the creature—was found in this spiritual 'Sodom,' and because he was filled with these principles is called (spiritually) 'Sodom' also, 'where our Lord was crucified' (Rev. xi.).

Yet the creature himself is the 'brand plucked out of the burning' (Zech. iii. 2), 'saved from the overthrow,' or brought back from and out of death; for when he had these direful sufferings laid upon him, he then discovered that these were the 'sufferings of Christ' in his humanity, and that it was written in the Scriptures that so it must be. Then he arose from death, because he saw—'early in the morning,' while it was even yet dark that himself was the very humanity of the Lord, and of him the Prophets did all testify beforehand, 'of his sufferings and of the glory that should follow,' viz., that after he had gone through these sufferings, 'first for his own sins and for the sins of all,' then he should enter into his glory, i.e., the Light and Liberty and Joy that was promised unto him, to 'sit at the right hand of God, having all power' (viz., the Truth of the Word) 'given unto This is Christ—the 'Anointed' entering into his Glory, not 'ascending' up in the air, and going up above the sky bodily, as has been told men; no, this is a delusion, it is false, it never was so but is an 'idle dream' of men. But we have given you the truth of the matteryou have jt from the 'Pillar of salt' itself, or the 'covenant of salt for ever' (see Numb. xviii. 19). But the unbelief and disobedience being now destroyed and rooted out, the woman ('Lot's wife') is become salt for all; for the

'hail has swept away the refuge of lies, and the waters have overflowed the hiding-places, and instead of the thorn comes up the myrtle tree';—that means, that in the very same person in whom the Lord was crucified (where he came in sin, i.e., 'in the flesh'), in the same person he is now come 'without sin unto salvation'; and this is his second coming 'in power,' i.e., in knowledge and 'great glory,' or great light and happiness.

The creature looks back and beholds the mysterious working of Providence, admiring the power of God in bringing about this great mystery,—'God manifest in the flesh, seen of angels, believed on in the world (the microcosm), received up into glory'; -and here is fulfilled what is written in Deut. viii. 2 and on, 'And thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldst keep his commandments, or no. And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of God' (the 'Lord') 'doth man live';—by every token of His favour that he gives you, and the Word is Light and Life. Read this chapter through, it was not said to any nation of people called 'Jews' or 'Christians,' but it was written for the 'Man of God,' 'Israel,' or Shiloh. Never was 'bread rained down from Heaven' on any people, as has been imagined; 'heaven' above the sky is a wild chimera of the brain. The word 'manna' means 'man'—a 'part,' 'portion,' or

'gift,' and it implies, 'What is this?'-signifying that the recipient of it did not know what it was, it was mysterious or wonderful to him; in short, it is the Coming of the Lord—the new-created 'THING,' or the Life of God sent forth into the creature at the 'appointed time.' And this new-created Thing is called the 'Son' or Offspring of God, the 'Image' or 'Likeness' of the invisible God, or the Manifestation of the Divine Nature in the human creature, who 'was made subject to vanity' (by the Divine decree), and also (by the same) must be 'delivered from the bondage of corruption into the glorious liberty of the sons of God' (Rom. viii. 20, 21). This 'manna' or 'man,' given to the creature Zion, was the seed of Eternal Life that was in him from his infancy (the 'forty years'), but he knew it not; 'It' was a part or a portion of that which he was (after-ward) to have in full—the 'incorruptible' seed or 'inheritance' that 'liveth and abideth for ever' (see Ephes. i. 14).

It was the 'Man' of Life that was promised to be joined to the human nature 'in the end,' but was 'made in secret, and curiously wrought in the lowest parts of the earth'—the man or vessel (see Ps. cxxxix. 15). But the creature being ignorant of Its nature or power, and not knowing or not being able to comprehend the strange

If men will 'prove' themselves and see what is in their 'hearts,' by the Light proceeding from Zion, who is the 'mouth of the Lord' (Jer. xv. 19), they will be 'humbled' to behold how exactly descriptive is this chapter of Deuteronomy of the whole process of God with His creature, that forms the subject all along, of this work; and may then be delivered from the 'vanity' that has presumed to a knowledge of the Invisible, before the 'Likeness' was made on earth. God's way and nature is so contrary and opposite to that of earthly beings, that He must demonstrate His Wisdom to them, by concealment first; not that He should require to know what was in the heart, but that man should discover his own folly.

working of the Spirit in the mind, says, 'What is this?' -what can be the meaning of these strange workings? Why am I above all other beings exercised in mind in this strange manner? Why should I be so disposed to love the Word of God, insomuch that I can resign all things to know it-why should I be so wrought upon? My mind is in a mis-maze, I cannot see my way, yet I am determined to go on; I feel within me a strange struggling, and I must see the end of it. See Gen. xxv. 22 - 'If so, why am I thus?'-I must have it explained, I am resolved to come to the understanding of this mysterious working of a Spirit in my womb or heart. I know that God will fulfil His Word, but how it will be fulfilled I know not. But I will go on, and I will 'inquire of God concerning this thing' (see Ezek. xxxvi. This was the creature's state of mind while the Word of the Lord was within him, in the seed; his mind inquired continually with the utmost anxiety, 'What is this?' This was his inquiry while in 'the wilderness,' i.e., a bewildered state of mind in bondage and 'sin.'1

The 'manna' was hidden within him; it was a 'small round thing,' i.e., it was the world of Life and Glory in embryo, conceived in the 'virgin' mind by strong desire to know the 'Man'—or the Manhood or wisdom of God, in which is fulfilled what is written (Gen. iii. 16), 'Thy desire shall be to thy husband, and he shall rule over thee'; then add this Word to it, and you will see the mystery, 'Thy Maker is thy Husband; the Lord of

¹ A state none other could conceive but this one *impregnated* of God, and thus the Divine 'embryo' was formed in the mind, drawing its substance to it, to at last emerge into the open light.

hosts is his name; and thy Redeemer the Holy One of Israel; The God of the whole earth shall he be called.' Read the whole of this chapter (Isa. liv.), and observe to whom it is addressed, viz., to the 'barren that beareth not,' i.e., that beareth not evil, who was made 'desolate,' but who it was decreed should 'keep house, and be a joyful mother of children' (Ps. cxiii. 9), which is 'Zion' —the Virgin mind, typified by the sign 'Virgo' in the Zodiac, the Maid of August.

We must now return to 'Lot' (Gen xix. 30), you read he 'went up out of Zoar, and dwelt in the mountain, and his two daughters with him; for he feared to dwell in Zoar; and he dwelt in a cave, he and his two daughters.' And here they make him drunk with wine, and lie with him and become pregnant by him, and bring forth two The name of the one by the eldest sons, one each. daughter is 'Moab,' and that by the youngest is 'Ben-[The professed 'theologians' of the world dare not attempt a solution of this striking allegory, for being mere 'naturals,' and taking all in the letter, they simply evade and shun (though Holy Scripture) what to a sensitive, delicate, 'moral'-and especially the female-mind, must be no less than appalling! It requires the 'Virgin' out of God to tell us these secrets and reveal the Divine purity within, to make us 'pure.'] 'Lot's leaving Zoar through fear,' is to show that he, the creature, was not yet at rest, he had not yet come to that state which 'the angels' told him to fly unto at the first; he had not yet come to the 'holy mountain of God'—the 'Mount of Transfiguration,' where he must have his raiment changed and made 'white and glittering' (see Mark ix. 3); here is the figure of the

change, viz., 'putting off the mortal clothing and putting on the immortality'! [See Vol. IX. pp. 152-155.]

He found that he must go further than to 'Zoar,' he must go into God HIMSELF'!—the 'MOUNTAIN'—the 'LORD OF HOSTS'! This is the journey's end—the Consummation, the object and purpose for which he was called out of 'Ur,' i.e., out of the fire (see Gen. xi. 28-31). He must now go into 'the mountain' and dwell in 'the cave,' i.e., in the 'secret place of the Most High,' and now he is at home, and 'abides under the shadow of the Almighty' -Ps. xci, 1 read it through, and hear what it says to 'Lot' or Zion—the 'Man of God'; here is his 'strong tower' of defence; here is the 'land' where 'the foot of man never trod' before, viz., to be brought into union with God-to be in God!-to be 'clothed upon with the Heavenly house'—'made a partaker of the Divine nature'; dwelling in the cave, shut in from every foe; passed from Death into Life! In this 'Holy Mount' he hears the Voice saying, 'Thou art My beloved Son, in whom I am well pleased.' And 'Lot' answers, 'O Lord, I will praise thee, for though thou wast angry with me, thine anger is turned away, and thou comfortest me' (Isa. xii.). And Ps. xxxi. 21—'Blessed the Lord; for he hath showed me his marvellous kindness in a fenced city.' Verse 22-'For I said in my haste' (before 'judgment' was formed), 'I am cut off from before thine eyes; nevertheless thou heardest the voice of my supplications when I cried unto thee.'

'Lot' now drinks and forgets his poverty, and re-

¹ The grand Discourse on this Psalm, of January 3, Year 12, Vol. IV. pp. 207-218, fully gives its purport.

members his misery no more, his 'two daughters' give him 'sweet wine' to drink, and he lies down in the bed of rest—he 'rests from his labours'—and his daughters 'lie By his faith—his mind or 'wife'—he begat these two, i.e., he sees now that the decree of God is fulfilled respecting the bringing of the Divine and human nature together, he is gone into the decree, in him and by him is fulfilled the decree respecting both, they are full or 'pregnant,' i.e., ful-filled by him. His 'eldest daughter' is the state of mind he was in formerly, under the influence and strange working of the Spirit (in preparing him for his after-state—the present), by which 'Moab' was begotten, or he became 'Moab.' His extreme 'coveting,' or longing after the knowledge of the Divine Name, proved him to be the vessel designed to 'bear the name of the Lord'; by this 'coveting,' or intense desiring after Wisdom, he became 'Moab,' in whom should be put the 'water of Life' and the 'fuller's soap'-which is the Word of Truth-and so he becomes the Lord's 'wash-His youngest daughter is his present state, into which he has begotten himself by his faith, having 'put off the works of darkness and put on the armour of light'; by this 'daughter,' or mental state, he has begotten

All the attainments of the old world—in learning, science, research, etc., have been stopped at a certain limit, beyond which mortals could not go; and the highest 'philosophy' has been but speculation, when confronted with the insoluble mystery of our 'Being' and its Author. But Zion is called to go to the end, for God's 'time to woo and marry was come,' wherein He would no longer retain or reserve His Divine Seed, but shed it forth for productiveness in the human soul. Thus a 'marriage' on earth, is not considered 'consummated' till the actual bodily connection is affected, and the two are made one flesh; and this is designed and ordained as the figure (which may be understood by all), of the spiritual transmission of the Life of God by complete union with humanity.

or is become 'Ben-ammi'-'Ben' signifies a 'Son' or a 'building,' or 'understanding'; 'Ammi' signifies 'Mother,' or 'the people,' i.e., the Son of God-the 'Saviour,' the 'Deliverer'-now appears in 'Mount Zion' (Rom. xi. 26), viz., the 'Building' of God, the 'house not made with hands' (by man's wisdom or craft) 'but eternal in the heavens' (2 Cor. v. 1),—the Heavenly Truth is now come, which is that 'mansion' of glory and dignity that no power can destroy, a 'Tabernacle that shall not be taken down, not one of the stakes thereof can be loosed, nor one of the cords broken' (Isa. xxxiii. 20). This 'building' of God is now raised up, and 'the Topstone is brought forth with shoutings, crying Grace, Grace unto It' (Zech. The 'earthly tabernacle' is taken down, and the 'Ark of the Covenant' is rested upon Mount Ararat,' i.e., the creature who endured trembling (the meaning of 'Ararat'); 'the Mother' now is come, the 'Ammi,' that principle of Light and Love that shall bring forth man to a new life, or into a new world; this is the 'true Light that lighteneth every man that cometh into this world' -the world of Life and Glory,-this world of right reason, and of just and true and righteous understanding!

'The twelve tribes which were scattered abroad' (see James i.) are gathered together in one, to whom the exhortation in this chapter is given—'Count it all joy when ye fall into divers temptations,' or trials of the mind; yes, we count it all joy, because the tribulation has 'worked patience,' and 'patience, experience; and experience, hope, that maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us' (Rom. v. 3-5). And what

is the 'Holy Ghost'? Is it not the apparition of Jesus Christ! he that is 'risen from the dead'—'he that liveth and was dead'; and 'Behold, he is alive for evermore, and has the keys of hell and death' (Rev. i. 18).

Now 'Lot' is lost in the contemplation of his 'two daughters'; he sees now that the work has been carried on while he was (in a sense) 'asleep'; this union of God and man (the true 'Ad-am') was brought about while he knew it not ('that it was God'), just as the Scriptures say (Ps. cxxvi.), 'When the Lord returned the returning of Zion, we were like them that dream. Then was our mouth filled with laughter, and our tongue with singing; then said they among the heathen, The Lord hath magnified to do with them,' etc.; also Mark iv. 26, 27—' The seed springeth up, he knoweth not how.' Thus the pleasure that 'Lot' derives from the contemplation of all that has taken place in him before, and of what he is now come to, intoxicates him, so to speak; these are they that give him the sweet wine—the 'new wine' of the Kingdom.

Such a 'world' of new and Divine knowledge is now revealed to us, so stupendous and all-embracing, that we are indeed 'lost' in the infinite contemplation provided, and the abiding spiritual pleasures of a 'just and right understanding'; whereby all false shame and mock modesty is banished by the familiarity of God, who has constituted the sexes in nature, and their operations, not merely for the objects of their sphere, but to resemble (and render us capable of appreciating) the Gracious Act of Divine Love. Little have the unright reasoners and unjust teachers, suspected the import of the words of Scripture; and in this Psalm, the Hebrew sets forth (yet none could know it, but the very object) the process and pleasures of the copulative act, and responsive emotions in either sex (see Part III. (Printed), bottom pp. 133, 134); and thus the culminating work of Love is brought about, whereby God's nature is transfused into ours, in the person of the immediate and prepared 'Bride.' And now the mystery of the 'Holy Ghost' is come abroad—the knowledge is shed into our hearts, by the re-appearance of 'Christ,' the 'Living Soul' fallen unto death; the Light and Truth shines forth out of the dark womb of Providence, where it had been hidden, or sequestered; and 'Lot and his two daughters' (the first and second 'Adam,' or states of the man) are our 'Parents in the Lord,' to produce a 'new people,' a holy and spiritual race.—February 23, Year 72.

He is the only man on earth that could have to do with these 'two daughters'; his first state is 'Moab,' his afterstate is 'Ben-ammi'; 'Moab' is the human nature (the 'earthly man,' Adam), 'Ben-ammi' is the Divine (the 'Lord from heaven'), and these twain make the 'one New Man' 'Christ-Jesus'—the 'Last Adam.' Here are the two 'mighty and strong nations,' 'Moabites' and the 'children of Ammon,' i.e., the 'Amen,' the 'faithful and true witness, the beginning of the Creation of God' Rev. iii, 14). So 'Moab' is Lot and Lot is 'Moab,' in another stage or state; and now Moab is full of the water and the soap (i.e., the Word of Righteousness the 'water of regeneration') to wash the 'filthy garments, viz., to cleanse the understandings of men, and 'sprinkle clean water' upon them, Ezek. xxxvi. 25—'Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you';—thus Moab is 'the Lord's washpot,' in whom are the 'suds' to perform this. And having found the tub, and the suds prepared, let all go to washing and get cleansed from superstition and 'religious' ignorance, and the mock-worship of crafty 'Priests' who have instituted the deception, and keep the people in ignorance; all they say you must hear, you are not allowed to think, inquire or judge for yourselves! But now shall men know that God has not sent them, for the 'Truth is come that shall make all free,' that receive it, from their delusions and bondage.

Well, we now come to 'Suds-brown,' and to show how 'the dark dragon over Suds-brown, had his head in Stafford Town, and his tail in Ireland.'

VOL. X

Now there is not anything in Nature but is all ordered and directed by the God or Source of nature, and formed by that Infinite Invisible Intelligence to represent how He should become 'Man' in 'the end,' manifesting His own spiritual beauties in the human character. True, He has been in man always, as the Universal Moving Spirit, but not according to the fulness of His Name, i.e., GOOD, there was one letter wanting, one O—one World was not found. He was known by His Name 'God Almighty,' but not by His Name 'JEHOVAH'—'GOOD' (see Exod. vi. 3).

It has been truly said, 'Every plant and flower sets forth God's mighty power';—not in the mere formation and growth only, but what every plant and flower was designed to represent, because they are all correspondencies to Divine things, which of all Sciences is the most delightful to contemplate—to 'climb from Nature up to Nature's God.' [See Epistle, April 7, Year 10, Vol. VII. pp. 221-237, on the 'Science.']

The wonders of the sunflower or 'turn-soul' are very striking, and its virtues and power in removing disorders from the human body will scarcely be credited; we know, however, that the flower of this plant always turns towards the Sun, it is faithful to that Planet even in a cloudy day, and follows its course directly; and it has been said that 'the dew from it will cure all diseases.' We will notice first its following the Sun so faithfully; it is designed to show how the humanity of Christ should be faithful unto God, and that is why it is called 'turn-soul'; because the time should come when man's 'vile body' (i.e., the mind, or 'body of sin') 'should be changed,'

and he should bear the 'image of God.' As the sunflower is like the Sun in appearance and turns towards It all the day, so should man—in 'due time'—turn to God and dwell in the enjoyment of the Divine Life, and bear the Likeness of his Creator, whose wisdom, power, love, and influence should be so shed abroad, that man should be attracted by it ever to live in the Heavenly Light. But in particular it is to represent the 'first-born' in Wisdom's Day, the one in whom 'CHRIST' comes, to whom the creature is faithful even in the 'cloudy and dark day' (see Ezek. xxxiv. 12).

The 'dew' coming from the sunflower having such virtue in it, represents the Word of Truth that consoles, and cures the mind of its disorders and disease contracted by falsehood, which has set forth God in such a manner as to make men 'tremble' at the thought of Him, instead of loving and adoring His Name. can that man be at rest, who believes that God hath made a race of beings to live here for a short time, and myriads of them having to struggle through the perplexities and troubles, and even wars, of the world, and after all to run the chance of being everlastingly punished, to live and die in fear and terror, which has been the case with millions of the human race, through the doctrines 'preached' from the Bible by men who were totally ignorant of its true meaning; and the road to 'Salvation' they have filled with such briars and thorns, and so many miseries, and 'duties' to perform in order to 'please' God, that the poor beings who receive their doctrines and work by their rules, spend their days in gloom and die without hope; and although they tell us

of the numerous 'converts' they make, and of the 'happy deaths' of their believers, yet we know they cannot have certainty and peace, but must at times (even the most 'pious') have a secret fear of futurity. How can a man be happy till he sees that God hath not ordained any state of woe for man, that there is no place of misery at all; it is an 'abominable' delusion, though it has been the grand prop of 'Priestcraft.'

And now if the Word of God is given to the 'sunflower' to open the mystery of 'hell' and 'death,' and show that (by the power of God) he has 'swallowed up death in victory,' and destroyed both 'Hell' and 'the Devil'; then is not this 'dew' from the 'turn-soul' the Word of Truth, that disperses the clouds of error, ignorance, and superstition? And throughout all the Scriptures the Word of Truth—as it should come to mankind through the 'Anointed' one - is compared to 'dew.' See Gen. xxvii. 28; Exod. xvi. 13, 14; Deut. xxxii. 2, and xxxiii. 13; 2 Sam. xvii. 12; Job xxxviii. 28; Ps. cx. 3, and cxxxiii. 3; Prov. iii. 20, and xix. 12; Isa. xxvi. 19; Dan. iv. 15; Hosea xiv. 5; Zech. viii. 12, which last Scripture says, 'For the seed shall be of peace; the vine shall give her fruit, and the ground shall give her increase, and the heavens shall give their dew; and I will cause the remnant of this people to possess all these.'

Of the 'vine' much is said in Scripture, and naturalists

In 'The Origin of Evil,' etc., of January, Year 12, Vol. III. pp. 326-329, will be found the exact definition of 'dew'—in its 'falling secretly in the night,' etc., and from the teaching of Zion throughout, we are empowered to discern the true significance of all visible things, and consequently of the metaphorical language of Scripture. But we must take the pains to learn this new and all-sufficient Science, the rational mind must be subjected to the 'Eternal Mind' in Zion.

say that the tears shed by the vine after pruning—if you know how to use them—will cure all diseases. This is designed by the AUTHOR of Nature to show the sorrows and tribulations that the 'Man of God' should go through, in having the withered branches, and what was superfluous (in the spiritual sense) and of no use but to prevent the growth of true knowledge, cut off and cast away; and these are nothing else but erroneous principles—the falsehood, called in Scripture, 'sin,' 'flesh,' 'the letter,' 'evil,' 'iniquity,' 'transgression.'

Now just as the vine must be pruned to make it flourish and be fruitful, so it should be (as the Scriptures abundantly testify) with the creature who is selected out of the human race to bring forth the Truth of the Scriptures (called 'grapes' and 'wine' in the Word), who must be (above all others) 'acquainted with grief' and sorrows;—'Tears have been my meat day and night' (Ps. xlii. 3); and Ps. cxxvi. 5—'They that sow in tears shall reap in joy.' Verse 6—'He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves.' These and numerous other texts point directly to this character, who is made 'the vine' to bear the Word of Truth, that now at the 'harvest,' viz., the 'end of the world,' the 'good wine' might be enjoyed by man.

In the writings of Joanna Southcott there is a prophecy which says, 'I will prune the tree downwards'; some years after Joanna's death this prophecy was enlarged to Miss Townley—who lived with Joanna for many years, and was a lady of education, sense, and understanding, and was visited by the Spirit, by which she

foretold future events, which predictions are in print;the Spirit informed her thus, on the words by Joanna, 'My saying that I would prune the tree downwards was a prophecy that I would cut down the highest man in the nation, to make him an instrument in my hand to carry on My work.' Now Miss Townley no more than Joanna knew the meaning of the Spirit, and she and her followers thought (of course) the 'highest man in the nation' must be 'the King'; and having, as well as the former Prophetess, many proofs of the truth of the Spirit, yet not knowing Its way, she set it down that the Spirit did certainly mean 'King George'; and the error went abroad that he was the character spoken of as 'the manchild' throughout the Scriptures and Joanna's writings. Here she made as great a mistake as Joanna did with her 'child'; however King George the Fourth never came forward, as they expected. Yet the prophecy is true, for the person that the Spirit intended now appears, who was the lowest of all men in his own estimation, yet was designed for this 'high' calling; and standing in the decree of God for this, he was (in the spiritual sense) 'the highest,' being made worthy of so high an office, but had to undergo a 'pruning' and cutting which cost him many tears, and led him into many temptations He had to be before he could take it upon himself. cut down in all his belief about Christ, and to renounce it all (in the way he was brought up in, which was all false, as several times shown in the course of this work), and this was a painful operation indeed, for a man to 'pour out his soul unto death'-to give up that by which alone he thought to be 'saved' (as all 'Christians' do),

which now he was to learn was all false and delusive, and that what is said about 'Christ' in the Scriptures altogether, was not reality or literal facts but prophecy put in the shape of history, to be fulfilled in Zion! This to a man so firmly riveted and grounded both in the belief and practice of 'religion,' in which I walked with the utmost degree of rigidity, and as the Spirit by 'Paul' says, 'Profited in it above many mine equals' (Gal. i. 14); to unlearn all this and to cast it away as an 'unclean thing' and 'abominable' delusion and falsehood (which it is), must be cutting work to one so conscientious and scrupulous in the observance of every 'Christian' doctrine and practice, which all my family and acquaintance can testify was the case with me; -I would sooner part with my life than omit a 'duty,' or deny what I thought a 'Christian' doctrine; and the 'cutting' and 'pruning' that I had to endure to produce the change, and to bring so obstinate a being to the 'True Light,' caused me to shed abundance of tears, and brought upon me the 'agony and bloody sweat' mentioned in the Scriptures.

But this must be borne to bring forth the 'True Light'; so the 'tears of the vine' in truth, are for the 'healing of the nations' (Rev. xxii. 2); that is to say, these mental tribulations have brought forth the truth of the Scriptures that shall heal the minds of those that

¹ It is seen by God's dealing thus with one of the race, that we are all on an equality as respects the animal existence, that we are 'equals' in the common rights and needs of nature; and it is what we acquire and superadd from the 'Spirit of the world,' that renders us so unequal in experience. Hence the peculiarity of Zion's experience (because all 'evil' was to be gathered and end there) made him an 'Odd-fellow' from the rest of his species [see Letter, November 5, Year 11, Vol. VII. pp. 304-310], to receive the 'Stranger' Truth by the 'odd' teaching of the One Only God, that disposed of all the oddities and absurdities of the 'letter.'

hear, read, and receive it; because it is here shown what 'hell' is, what 'sin' is, and what the 'devil' is, and that these bugbears are now no more. So by the 'stripes' laid upon the Lord's 'Anointed,' whereby he is instructed into the true knowledge of the types, figures, and allegories of the Scriptures, 'ye are healed' (Isa. liii. 5);—you who believe are no longer terrified with 'hell' and 'damnation,' 'the devil,' etc., etc., because you see that the Lord's Anointed one was 'made' all these things, and in him they are overcome and done away. Then 'Blessed is he that cometh in the name of the Lord; blessed the kingdom of our father David. Hosanna in the highest!' (Ps. cxviii. 26).

We might go on to speak of many plants and trees that are mentioned in Scripture, besides those already alluded to, the nature, qualities, growth, and virtues of which afford matter for the most happy and blessed meditation and contemplation, to see how they were types of the Lord's coming in Zion in this 'latter day.' In the willow the exact form of the serpent is found, and in the mistletoe the exact form of the sun, in which there is great wisdom concealed that will be unfolded as we go on with this work, for the truth of all things is now discovered, and the beauties of nature will be all dilated into the human mind in a way that was never

¹ Here it is seen that Zion had no thought of its terminating, as it did with his very 'number,' as far as the printing of it. Indeed how could it end so ong as the Instrument could write, from the inexhaustible store-house of Divine knowledge, and the Truth of Universal Nature, within the mind. Therefore it is (as before noted) that every avenue or subject that opens out is so fully followed up, for from the 'Judgment Seat of Christ' we must have everything judged, and all his Word proceeds from that Source. So what may appear left unexplored, comes up in further works.—February 28, Year 72.

conceived. We have just mentioned the sunflower and the vine, merely to show that nothing in nature is brought forth in vain; neither has there anything happened among men, in nations, kingdoms, states, cities or towns, or in families, that came by chance, but were all under the direction of that Infinite Source of Wisdom and Lifethe Universal Power that we call 'God'; and the understanding of all things, and the contemplation of them in their right order, and seeing their real use, will constitute the happiness of the enlightened mind in this 'latter time' and henceforth. For nought but shadows of this glory have yet been known, and therefore God in the new creation forms the mind to comprehend, and calls it 'expansion' or the 'firmament,' all which is beautifully set forth in the Book of Genesis, not the creation of the outward globe, but the new creation of 'man'; therefore says the Word in Ps. cl., 'Praise God in his sanctuary; praise him in the firmament of his power,' etc.

Now 'Nixon' was an idiot, but a prophet even as much as Isaiah or easy other; he was called the 'Cheshire Prophet,' and many predictions of his were fulfilled in his lifetime, and several afterwards, relative to persons and families, and many other things; but his prophecies are exceedingly deep—those which speak of the 'latter times'—which some have tried to explain, as they have the Scriptures, but they have not had the 'key,' and therefore could not unlock or unriddle them.

His prophecies, like the Scriptures, point to 'Christ's' coming, and have their fulfilment in his human nature 'Zion,' of whom, and the state in which he should be

found, the Spirit speaks very mystically, impossible for any to understand but he that 'has ears to hear,' who should first be afflicted by the 'powers of darkness,' which the Spirit by the Prophet calls the 'dark dragon over Sudsbrown';—this is the 'Spirit of error' which has passed for truth among men, that has dragged us on hitherto, and made men submit to it by representing God as some terrible Being, and the false doctrines preached to us have been indeed a horrible drag-on, and 'Popes' and 'Bishops,' 'Priests' and 'Parsons,' under darkness, have dragged on the human race till all are in the 'ditch,' as the Scripture says, 'If the blind lead the blind, will not both fall into the ditch?' (Luke vi. 39).

Now we have before shown what is meant by the 'suds,' and the character in whom the Word is, is brown; this is true, and we will show you from the Scriptures how, and he it is that is come (to use a plain phrase) to 'do all the clergy up brown'!—this expression may offend the self-righteous, but we use it as a parable, and to a numerous class of people in particular, it will convey a strong meaning, and the 'highest' will understand it as well; but we know how many there are ready to make the writer an offender for a word, but those that are so 'wise' as to 'stumble' at this, let them stumble.

^{&#}x27;Pride shall stumble and fall' (Jer. 1. 32); and here is a 'stone of stumbling and a rock of offence' to the 'self-wise' and 'disobedient' that stumble at the Word (see 1 Peter ii. 8). There is a design in the most plain and common (and what are termed 'vulgar') expressions, that all must stoop to know, and the educationalists of the world who would refine God to their standard, must be made to submit to a 'Higher than they,' whose Mind they could not comprehend. [See Epistle, November 16, Year 8, Vol. V. pp. 34-37. And in the great work of 'All Things work together for Good,' Vol. II. pp. 266-268, there is—towards the close—a notable instance of the significance of the colour 'green.'

Perhaps you have noticed the agreement that 'Jacob' made with 'Laban' (Gen. xxx.) about his wages, viz., that the 'ring-streaked, speckled, and spotted goats' were to be Jacob's, and all the 'brown among the sheep,' which 'Laban' should give him for his wages. we do not mean just now to go into all this account of 'Laban and Jacob' as recorded in this chapter, to explain it, but merely to say here, that they are two strong figures designed to represent how the principle of bondage did (in God's creature) oppress the Spirit of Life, which was struggling in him ('Jacob,' a 'struggler or wrestler') to come forth, for 'Laban' [i.e., 'Brick' or 'White,' denoting the spirit of 'religious' bondage ('white' outside in 'fair show in the flesh') would keep the soul ever 'brick-making' out of clay-in 'Egypt' or darkness.] and 'Jacob' are only the one man, but in a state of warfare or strife inwardly, between the two great powers.

'Laban' represents the creature's state while he was walking in his own religion, still with the Divine principle in him that was ever looking to the fulfilment of the promise, shown by 'Jacob' always during his long stay with 'Laban,' longing for his father 'Isaac's' house; but the principle of self-righteousness ('Laban') continually oppressed the principle of Divine understanding, always keeping it down, loading it with 'religious' observances and 'doctrines of men.' So 'Jacob' complains that 'Laban' changed his wages ten times, and this is 'the tenth' or ten properties of mind and body that God required to be given up to the Divine Spirit, which is all that is meant by 'tithes' in Scripture, to give up the 'evil' or dark spirit that oppresses the good. [See

Note on the 'Tenths' or 'Tithes,' Vol. II. p. 111, showing how the *five senses* of both mind and body, in the old nature, are opposed to the Spiritual Life, which requires a 'new heart' and mind.]

So if the Scriptures were understood, no one would pay tithes to the clergy, it is to God, the Spirit of Truth, that they must give up themselves; as the principle of Life or Faith in the Lord's anointed, called 'Abraham,' gave tithes of all to 'Melchisedec,' i.e., gave up the human nature to the Divine pleasure, gave up his own wisdom, preferring the Wisdom of God; and now the 'elder serves the younger,'—here are they that 'follow the Lamb whithersoever he goeth' (Rev. xiv. 4).

But the creature, in his ignorance and self-righteousness, ran on in self-will before the Lord, and so became a 'thief and a robber' (see John x. 8, and the grand passage in the Prelude to the 'Dialogue,' Vol. IV. pp. 13-16); then he is 'Lucifer,' but being 'cast down from Heaven'-being 'broken in his purposes' by mental tribulation (see Isa. xix. 10), and 'learning obedience by the things which he suffers,' he becomes 'Venus.' As you see in the visible hemisphere the planet 'Venus' in the morning going before the Sun, then it is 'Lucifer'; but in the evening it follows the Sun and then is 'Venus' —the sweet and charming 'Goddess of Love.' This planet (as we have alluded to in a former part of this) was set in the 'heavens'—as the term is—to stand as a continual sign of the 'Man of God' Zion, who should be the 'Bringer in of Light,' which the word 'Lucifer' signifies.

¹ It is noteworthy that the 'Lucifer' match, which has rendered light so readily accessible to procure warmth and comfort, came first into use in 1827, the time of the 'Fall' with Zion—a simple, yet sufficient figure.

But as he would run before God (through ignorance) his character was 'the devil,' but when he submitted to the office designed him, and becomes obedient, then the character is 'Venus'-the Son of God's love. And as the day is always preceded by this planet, it shows that the 'true light' of the Word could not come before the character appeared, to stand first in the evil, i.e., to run on furiously in self-will (thinking that he was doing right), for which he is cast down to hell, as it is written (Isa. xiv. 12), 'How art thou fallen from heaven, O Lucifer, son of the morning'! And just as the planet 'Venus' or 'Lucifer' takes its transit, going down under the globe, and then as the 'evening star' following the Sun, so this represents the same person brought to obedience; thus the same that was the 'evil one' is now become the good one, and here is 'the Devil' destroyed, and the Son of God lives for evermore.

And herein lies the whole of the 'Scripture' mystery, and the mystery of the 'heathen mythology,' and of all the mysteries of the Egyptians, and of astrology, sooth-sayings, and of all the mystic prophecies that ever were written; and a notable passage on this point appears in Joanna Southcott's Prophetic Book, called 'Strange Effects of Faith,' p. 221—

'Because My sword you will find is My Word, And the two stars upon the glittering sword;

All is clear now by the turning of 'Satan into Christ'—the 'problem' ever insoluble by man's conception; for there is but one simple (yet great) answer to all the riddles of the Spirit, in all nations, times, and forms; and thus there is no cause for 'mystics' now, with their vague perplexings of the brain, and vexings of spirit in vain speculations on the Infinite and unattainable; for this Revelation of 'Christ' is the 'Daylight' that lightens everyone who comes into this New world.

It is the Morning-star that doth appear, And in the Evening-star doth now shine clear.

Now, as 'Laban' and 'Jacob' are figures to represent the one man under the operation of the two spirits, so the 'goats' and the 'sheep' show the same thing; first, he is the goat ('Capricornus'), the one designed to 'bear the iniquities' of the people, 'ring-streaked,' 'speckled,' and 'spotted' (with the flesh); he had on him the Marks of the everlasting Covenant (ringed by love and streaked with light), though doomed to endure the curse, and to be 'made a curse'; he had the 'earnest of the incorruptible inheritance' in him, and 'walked with God' in a degree—according to the disposition of the mind, for in all that he did, his aim and object was to do that which was right in God's sight; he 'believed in God, and it was 'imputed unto him for righteousness' (Rom. iv. 22), while he was yet . . . [dark or 'brown'?].

Thus the *printing* ends with the 17th Part, and those who have loved the Light displayed throughout, will experience a kind of regretful shock at the sudden breaking off; it is quite obvious that the MS. extended further, and probably each of the subjects under review came out in the sequel; however, we know that all his writings were one continuation of the Manifestation of God in human nature. It will be observed that—so far as printed—some points remain uncleared; for instance, the 'man gathering sticks on the Sabbath day,' but this may be found subsequently in Epistle on Job, Vol. II.; and then the five months only of winter (with 'August')

and their Zodiacal signs, are brought forward, and in connection therewith the *five* angels of Rev. viii. and ix.; but in the Epistle on 'All Things,' etc., Year 8 (Vol. II. likewise), the *whole* of the twelve months are shown in their diverse operations.

Then, as to the matter coming up in this last number, the 'brown sheep' may be left to the 'brown study' of those whom it may concern, and pretenders to 'Divinity' can give evidence of their qualification by continuing and developing the subject. The 'dark dragon over Sudsbrown' (of 'Nixon's' prophecy) has been shown to be the 'Spirit of error' which became incorporate in an Irishman, who was corrupted by the false tales of God begotten thereby, but his understanding was to be enlightened at last,—the head was in Stafford Town, signifying that by crossing the ford 'Jabbok' (which word means 'evacuation' or 'dissipation') he gets emptied of all his old notions, and gains the 'Staff' of God—the 'sure dwelling'—wherewith he ever walks, and is upheld and supported.

The little symbol of the 'match' (apparently insignificant) conveys a correct idea of the changes that have followed during the 'Victorian Era,' from the coming of the 'True Light'—'Christ'—the Victor over, and Destroyer of darkness and death! and as the period prior to the introduction of the 'match' may be called comparatively the 'dark ages'—from the difficulty in getting a light,—now we may shout 'Victory' over the errors of the past, because we 'see him who was invisible,' and live in that spiritual life.

Zion has shown that the New principles introduced

by God into His human nature in this 'latter day' or 'last times,' are living Spirits from the Great Source (The Supreme Eternal Reason) inbreathed, which so appeal to the reason of man (when free from prejudice and untarnished by self-wisdom) that the logic is irresistible and indisputable, and those who yield to its influence will confidently pass the 'Judgment Seat of Christ,' with joy unutterable and full of glory!—C. B. HOLINS-WORTH. March 4, Year 72 (1897).

'THE LIVING ORACLE, OR THE STAR OF BETHLEHEM.'

(Written in answer to a letter of 'Rev.' T. P. Foley's (one of Joanna Southcott's 'Judges'), dated July 23, 1829.)

Published at Nottingham. January, Year 5 (1830).

THIS was actually the fourth *printed* work, being preceded (Year 4) by the 'Vision of Judgment' in February, and do. ('Continued') in May, and then (June) the 'Christian Corrector Corrected' (Vol. IX. pp. 224-245).

Mr Foley's letter is printed in the original publication, and Zion appends to his answer a 'Preface to the Reader' of invaluable general help, and also explanatory of the circumstances that led up to the 'Answer' that follows; the strictly personal matter (and Mr F.'s letter) is not given in the following Copy, being immaterial in this and succeeding ages, to the copious explanations of the body of the work, which only concern the reader; and parts of the freely-quoted passages and extracts from J. Southcott's Prophecies are likewise omitted (the bulk, however, given at the close) as not of immediate importance in the perusal, but where possible all necessary references are produced, and all the Messiah's vital words thereupon in their strict entirety.

Thus shall the name of Joanna Southcott—the 'most honoured Prophetess of the Most High'—be received VOL X 257 R

at last with the reverence due, and the self-might and self-wisdom which despised and reviled her testimonies, be put to silence and shame for evermore!—C. B. H. October 31, Year 72.

PREFACE.

To the Reader.—It may be, friend, that you are one of those who have been looking for a long season, for the fulfilment of those 'exceeding great and precious promises' of God recorded in the Scriptures of truth, which are nothing less than that man on the earth should be made 'a partaker of the Divine nature' (see 2 Peter i. 4). Happy for thyself if thou art such an one, and happy wilt thou be, if thou shalt not stumble at the way and manner in which the All-gracious and Merciful God is introducing this great blessing, which we grant is exceedingly mysterious (to the 'natural mind'), a way unthought of, unexpected, and consequently unlooked for by man. And though it is prefigured and set forth by numerous types and shadows spoken of in the Scriptures, yet man has had no knowledge or power to comprehend the mystery of the Lord's Word recorded in the Bible, and given through the Prophets, whom God caused to write it that it might be read in all ages.

But men have taken upon them to 'explain' it, which none could ever do, for it has been 'hidden' from all (I Cor. ii. 7); yet God has permitted men to go on in their own human wisdom, and to establish their

different systems of 'religion' thereby, particularly in these 'last times'; He has let them exert all their powers, and expose all their folly with distracting opinions, that in 'the end' He might come HIMSELF in the power of His Spirit to give forth the 'True Light' of His Word, and thereby convince mankind that they are dead to the knowledge of His ways. 'Judge nothing before the time, until the LORD come,' etc. (I Cor. iv. 5).

Various are the opinions, and great have been the controversies among many who have believed in the Coming of the Lord, as to how he would come; the greater part contending that he must come in person, as they have imagined his appearance near two thousand years ago. But others have differed from these, believing he must come in Spirit, and so far these have said the truth; but how that coming in Spirit would be, they have not been able to satisfy either themselves or their hearers. Had what is recorded in Matt. viii. 23-27 been understood, they would have known the precise way of his coming;—' Jesus enters into a ship with his disciples' —the ship represents a human being in whom he comes in 'the end'; the violent storm by which the ship is overtaken, represents the spiritual sufferings this character has to pass through in finding out the ocean deep of God's Word; and Jesus rising up, after being asleep, and rebuking the winds and the sea so that there was a great calm, shows that the Lord is risen up in the appointed Instrument as one out of sleep (for the Divine Spirit was in the man, the vessel, unknown to him), and by the wisdom and power of His Word stilleth (first) the raging storm of error and falsehood in which his creature

was engulfed, and further, hushes into stillness all the wisdom of the evil (i.e., dark) world, that in the creature (through ignorance) withstood the 'Kingdom of God,' which is the establishment of the 'great calm' of His righteous and peaceable reign on the earth, though 'Hell from beneath is moved now to meet Him at his coming.'

The Truth, which hath been so long without fruit, is now declared; faith shall now flourish, notwithstanding the number of its enemies, and corruption shall be overcome; for all the power of hell shall not be able to hold those captive whose hearts are prone to love, and whose desire is for the God of Peace and Love to rule and reign over all. Read the Prophecy of Joel ii. 18-27, and mark the last words—'My people shall never be ashamed,' i.e., they shall not now be put to shame any more, but the Lord shall 'get them fame and honour in every place where they have been put to shame' (Zeph. iii. 19).

The proverb has been long in the mouth of the enemies of the Word of God given through Joanna Southcott, and others, viz., Ezek. xxii. 12—'The time is prolonged, and every vision faileth'; but now 'this proverb ceaseth,' for the effect or truth of every vision is come, and every word of those prophecies is fulfilled, and shall now go on to be fulfilled universally. Read to the end of the chapter. God has now 'begun, and He will make an end.' See Isa. xl. 10, 11, and xxxii. to end of verse 4—'The tongue of the stammerers shall be able to speak plainly,' i.e., in God's Wisdom.

The following pages are written in answer to a letter of the 'Rev.' T. P. F., of Stourbridge, addressed to Mr

T. P., of Nottingham, and the public will have an opportunity of judging, and we particularly recommend the professed believers of Joanna's, to judge if Mr F.'s opinion or belief respecting her return from the 'realms of bliss' (as he terms it), is consistent with common sense, reason, or Scripture. The world, who have not professed a belief in her writings, or who, on hearing such wild notions circulated by some of her believers, have refused to examine them, are in some measure excusable, when such a stumbling-block is laid in their way. One would hardly think it credible, that a Gentleman who had been a 'Minister of the Church of England' so many years, and also intimately acquainted with Joanna for years before her death, and who has been accustomed to the reading of Prophetic writings of all kinds, would avow such sentiments, and infuse such an unwarrantable and groundless belief into the minds of numbers more, which operates as a barrier to their receiving the truth of the Scriptures, or of her writings; both of which are from One Divine Source, and are written in deep mystery, and which can be understood or explained by the same Spirit only by which they were indited (see I Cor. ii. 14).

The Prophets in all ages have given forth the Word of the Lord as they had it given unto them, up to the present period, but they did not understand it; nor did Joanna Southcott profess to understand the mysteries of her Prophecies, but plainly says she did not. And why could they not understand them? Because the time was not come to bring forth the 'Spiritual Man,' who should understand all mysteries that shall be conducive to man's happiness on the earth; and to be made

Spiritual, what is it but to be translated from earth to heaven! which 'translation' is executed in a man while his body remains on the earth, and he is performing all the functions of his animal life; it is an invisible operation—the 'man of sin' destroyed and the 'New man' created, 'renewed in knowledge after the Image of Him that created him,' being 'born again' 'not of corruptible seed' (the wisdom of the world, by which the professedly 'wise' have corrupted and adulterated the Scriptures of truth), 'but of incorruptible seed,' by the Word of God—the Messiah, which liveth, and shall (now that he is come) abide with man on the earth for evermore (I Peter i. 23).

The writer of this, then, in thus answering Mr F.'s letter, has no wish to depreciate the character of that Gentleman, or any of his colleagues; but the object is to show how the *spirit* or 'power of darkness' blinds the minds of men, that in 'seeing they cannot see, and in hearing they cannot understand' (Matt. xiii. 13).

Our books have been laid before him, which he refused to look into, and his letter shows how contemptuously he has treated the whole; but our grief is that the evil spirit has such power over him, and makes him a tool to deceive so many people, by holding forth to them expectations that they can never realise. We lament that Mr F., and others with him, but particularly himself, who was so faithful and true a friend in the Cause of God by Joanna formerly, and who so boldly stood forth to defend her, bearing the mock and ridicule of the enemies of truth and justice, should now by entertaining such vague, groundless and unscriptural notions,

deny the substance and fulfilment of Joanna's Prophecies, and cause others to do the same, by which they deprive themselves of that happiness and rest, which the Word of Truth-both as recorded in the Scriptures and in the Writings of that ever dear and faithful Servant of God, Joanna Southcott-does now (revealed) afford to those who see the truth clearly laid open before their eyes; fulfilled according to the decree and will of God, but not according to the preconceived notions, thoughts or expectations of any man, for the way in which the fulfilment of prophecy would take place was totally unknown to any man on earth, therefore it is called a 'new song.' Strange and wonderful it would appear, contrary to the thoughts and expectations of all without exception; so that it is said that, 'When the Son of man cometh he shall scarce find faith upon the earth'; so that there is no room for any man to boast; but if any can claim a right to acclamation at all in these days, they are the Believers in the Divine Mission of Joanna Southcott.

Where are the professors of 'Christianity' in these days, with all their glaring parade and ostentation, that have proved the sincerity of their 'faith' as these people have done? Who among them would make such sacrifices, both of friends and property, as they have, for the support of the cause which they believed to be of God?

These people have endured a martyrdom; reproach, contempt and ridicule they have met with everywhere, and from all quarters persecution of some kind has been their lot; and yet vast numbers of them stand firm in the *belief* of the fulfilment of the Prophecies, and with longing eyes

are looking up to that God who spoke by Joanna, till they see their desire upon the enemy of man's happiness—the Spirit of error.

And that God who has influenced their hearts, first to believe His Sacred Word and place all their hopes in it, and who works still in their hearts to long for His appearing to accomplish His purposes of Grace and Mercy to man, is able to open their eyes to behold the way and manner of His appearing, and to enable them to triumph over their spiritual Adversary. 'Faithful is He that has promised, who also will do,' to whom be glory for ever. Amen (I Thess. v. 24).

From THE UNITED ZION,
THE LORD IS HERE!

'THE LIVING ORACLE.'

Mr Pierce wrote to the Rev. T. P. Foley, asking his opinion of those works published in the name of C. W. Twort, of London (viz., 'The Vision of Judgment,' etc., 2 Parts), of the truth of which Mr Pierce was himself satisfied, but was desirous of calling Mr Foley's attention

It is obvious that what could be seen with the bodily eyes, would require no faith at all, and to call into exercise that first principle of Love towards an Invisible object, there must be a mental or spiritual manifestation of a Power beyond our natural ken. Therefore it is, that the 'incorruptible seed' of Deity is implanted in the human ground, chosen and prepared for the purpose, to work its way upwards in the mind, that it may be expressed through the human properties of speech and thought by the Instrument, for our instruction and growth in Life. And Zion's object, in this Preface, is to show the Reader how to receive the Truth for lasting benefit and profit.—C. B. H. November 4, Year 72.

to them, he (Mr F.) being the professed 'Shepherd of the flock' (among the Southcottians), and has caused many to look up to him for direction what to receive and what to reject, as a Visitation from God. And this was just of Mr P. to do, as Mr F. took upon him to be the Guide of the people; but it shall be proved that God has not made him a 'Guide,' and that Mr F. has made himself a stumbling-block to the people; and from his own words it shall appear that in him stands the spirit of all the 'blind shepherds' of the day, and what he has applied to them in his own book-written in favour of Joanna's Mission-is applicable to himself now 'the end' is come. Ask Mr Foley if he is invested with the power as mentioned in 'Strange Effects of Faith,' from the bottom of p. 52 to the top of p. 55, and from the bottom of p. 65 to 68, and also p. 171. Mr F. Christ's 'second'—the 'Armour-bearer'? he the 'Sword of the Spirit' to 'destroy the Powers of darkness'? No, he has not; but it shall be proved that his heart is the 'barren heath'-the 'Turkish land,' see p. 101 of 'The Lord's Answer to the Powers of Darkness'; and see pp. 236-238 of 'Strange Effects of Faith,' how it is said that men (in 'the end') would try to save the evil tree when 'the midnight hour' came, which is the time when 'the Bridegroom' was to come.

Now Joanna's Visitation came in the evening of the 'old world,' but you know that it was 'the midnight hour' that was to 'bring the full reward' to those who were 'ready'; and that is the knowledge of the Truth—as the Lord promised, this it has brought to one that was 'ready' by obedience, and this same reward is for all;

for now the 'Morning-star'—the beginning of the Creation of God—is with the 'Evening-star' risen to shine.

Read further of 'Strange Effects of Faith,' pp. 247-276; and p. 27 of 'Letters on Various Subjects' from Joanna to Jane Townley, on to p. 33; and also 'The Dispute,' from p. 112 to the end. Then see a 'Communication' given to Joanna in 1797, and note there are two 7s in this date, which stands for the fourteenth year after the Woman's death, the one 'seven' for 'man's' creation, and the other for man's redemption, to be 'done in seven days in the third year of the New date'; and these 7 days are seven months in that year, which was fulfilled when Zion was confined in the Workhouse (from May 1 to November 30, 1828), when the mysteries of the Word were made known.

Read pp. 29, 30 of 'Warning to the Whole World,' and pp. 41-43, and pp. 63-68, also pp. 57, 58; and 'Second Book of Visions,' pp. 39-52; and 'Word to the Wise,' pp. 38-46; also Joseph Southcott's Book, pp. 45-53, and 88-97.

Now Mr Foley's answer respecting my books, before mentioned, is as follows: 'I do not believe one tittle of it; you may rest assured it is only one of Satan's arts to deceive the very elect believers.' This he says without showing any cause why. Does Mr Foley think that the people are to reject the truth because he in

It must be borne in mind that Zion is writing this to Mr P. (a believer, and formerly a follower of Joanna's) in refutation of Mr F.'s teaching on her Prophecies, and also for communication to his (Mr P.'s) fellow believers in Zion. Hence the frequent references and copious directions to J. S.'s works, for her every utterance was prophecy, of which the coming of the Divine Light (the 'Lord') in Zion was the substance, and 'to him gave all the Prophets witness,' whether by shadows, in parables, allegories, types, symbols, or figures.

his ignorance condemns it? Why does he not, if he is a 'Shepherd,' take and dissect the writings and show the errors of them, and plainly prove if there be error, both from the Scriptures and J. S.'s Writings. will be simple enough to depend upon his bare word whether a subject be right or wrong? Is it because he was made use of as a shadow in J. S.'s time, that he is to have all knowledge without the Lord revealing anything to him, when Joanna herself dare not presume to give her own judgment on the Word of the Lord? Does Mr F. profess to have a Divine revelation? or who has made him a Judge? Let him know that it is he that suffers must be the Judge, as saith the Word by J. S., viz., 'If man is the sufferer, man must be the Judge';—no man can be a judge of the truth of the Lord's Word, but he that suffers as described in the Psalms and numerous parts of the Scriptures, and will any that say they believe in Joanna's Writings dare to deny the Word by her, which saith (Fourth 'Book of Wonders, p. 44) that the Psalms and the Prophets should be fulfilled in her Son; now if these are fulfilled in Mr F. or any of 'the Prophets' (according to the Word above), then he is the Judge, then he has a just understanding of the Lord's Word by the Prophets. however, he has not, but is filled with unjust principles, which any man having a sense of common fairness, would be ashamed of; and his injustice in his answer to Mr P., respecting the writing we sent him out of pure good-will, is palpable, for he says therein, 'A few days ago I received a large parcel or book with many seals on it, which I shall not look into, because it cer-

tainly springs from the evil power';—here is an unjust judge! is he not doing what he himself condemns in those that rejected Joanna's Mission? see his own words in his book entitled, 'Rev. Thomas P. Foley's Answer to the World,' p. 13, where he says, in allusion to the rejection of Joanna's Prophecies (in 'so mean a garb') by 'high minds,' that 'none of them have believed, because they will condemn without giving themselves the trouble to examine whether it be right or wrong, and will determine the cause without trial, without justice, without equity or truth';-then does he not here condemn the very principles upon which he is now found acting? O 'how is the fine gold become dim'! shall not the same measure be meted unto him? it shall; 'out of his own mouth he is condemned,' and this spirit is spoken unto in Rom. ii. 21-23—'and thinkest thou this, O man, that judgest them which do such things, and doest the same thyself, that thou shall escape the judgment of God? Or despisest thou the riches of his goodness and forbearance and long-suffering, not knowing that the goodness of God leadeth thee to repentance?' Read the first four verses of the chapter. Ought not the goodness of God in now sending forth His Son, the blessed promise, to be received with thanksgiving by thee, seeing He hath sent him with 'power on earth to forgive sins,' i.e., remove them out of the way.

Now, in the first place, Mr F. says in his letter that the parcel he received (viz., our books that were sent him, hoping that he, as a well-wisher to the blessed Cause of God, or as one who, according to his former profession, was 'waiting for the consolation of Israel,'

would rejoice with us to hear the glorious 'news,' that the 'Promise' was now come) had many seals upon it, by which it is clear that his object is to raise prejudice in the minds of the people, for there were but three seals, needful to secure it.

And then he refuses to look into the writings, and in this uncharitable and unjust manner he has treated all those who have been visited by the Spirit, regardless of the Word of the Lord by 'Paul,' which saith, 'Despise not prophesyings, prove all things, hold fast that which is good.' Does he follow the steps of Joanna? for she proved everything, giving it a fair trial by reading it in the fear of God carefully, before she passed judgment upon anything of writing that came into her But this 'unrighteous judge' presumptuously calls all Visitations 'infernal arts,' but in this he is fulfilling the Scriptures, speaking evil of those things which he understands not; see 2 Peter ii., and read it through, and be assured that it stands for the present time, and think it not severe, for God has no mercy on the evil power, and you must have no fellowship with the 'unfruitful works' of darkness, but must 'reprove them, that the people may depart from the evil and be sound in the faith,' and they that will not give up the evil must go their own way of pride,—'The turning away of the simple shall slay them, and the prosperity of fools shall destroy them' (Prov. i. 32).

Among those which Mr Foley calls 'Infernal agents,' he mentions 'John Field' as one; now the meaning of this is as follows:—There were writings sent to Mr F. from Zion (who is the author of the books published

bearing the name of Twort), which were signed with the name of 'John Field,' and Mr F. was told that there was a mystery in the name, and was cautioned not to stumble at it, but to leave it to be explained in the Lord's time. And now for the edification of those that love the truth, we will explain a little of the mystery of it, which the 'blind guides' could not do; but the 'Revealer of secrets'—the 'Spirit of Truth' has revealed it unto one whom He has been pleased to make His 'field,' which He has weeded by His power in the three first years of the New date; and at the end of that period there was not a weed left in that 'field'; as saith the Word by Joanna, 'In three years' time there shall not be a weed left in the land.'

Now if Mr Foley had the spirit of humility in any degree, he would not have so rashly condemned after such a caution; he should have remembered that it is said, that 'in the end the mystery' (of the Lord's coming) 'would be great'; and it is written in Matt. xxiv. 40 (in relation to 'the end,' see verse 3), 'Then shall two be in the field; the one shall be taken, and the other left';—mind, it says the field, one particular piece of ground, which is a man predestinated and set apart for God's field of Life, where the corn shall grow—the 'Bread of Life,' which is the Word of the Kingdom; but when the time came for this to be fulfilled, 'two' should be in this field at one time, to wit—the evil and the good seed, the wheat and the tares, like the 'two struggling in the womb of Rebekah,' which is another figure or

See on this name, his Epistle of November, Year 5, in Vol. I., from the bottom of pp. 130 to 134, which gives further insight of the marvellous ordering of events in the outward world, for the Lord's appearance in it.

type of the same; but as 'Satan's' reign must now endand it must end in one first-so after a hard struggle the good prevailed over the evil seed in the field, and the evil was cast out, darkness was cast out by the power of the light, and the light alone 'left' sole master and inhabitant of the field; so 'the one was taken and the other left.' Now it is said in another part of Scripture that the 'field is the world,' yes, but 'God's ways are not as man's ways, nor doth He see as man seeth,' for one man is 'the world,' and the people must submit to God's wisdom, and must let go their old thoughts in the way they have been accustomed to view the Word of God; and in this one man was found the 'evil seed' that corrupted the whole human race, and in him the 'evil world of darkness' is destroyed, as it is written (Job xxiv. 20), 'Wickedness shall be broken as a tree.'

So he was the whole 'world of evil,' but now the darkness being 'taken' away, the good seed is sown in him ('the field') that groweth up into a 'Tree of Life,' the 'leaves of which are for the healing of the nations,' viz., the people's minds, and now the name that is given the man by the Spirit of the Lord, is 'John Field';— John signifies 'the Gift, Grace and Mercy of God sent,' showing that 'in the end' God would send His light and His truth by a man bearing that name, who was sent into the world, and born, and designed for that purpose, as much as Joanna was designed to fulfil the Mission she was 'sent' for, and her name bears the same signification, only in that of 'John' is the term 'sent' added, because by the man ('John') was to be finished what was begun and foretold by the woman ('Joanna').

This was set forth in the figure of the 'Crucifixion' as related,--' John, the disciple whom Jesus loved,' and Mary the mother of Jesus, stand at the foot of the Cross; and Jesus saith unto John, Behold thy mother; and unto his mother, Behold thy son; and from that hour that disciple takes her unto his own home' (see John xix. 25-27)—here is the shadow or similitude of 'the end,' for now this very 'John' is come that has taken 'the woman' into his own heart, i.e., the Love and Wisdom of God which he chose before all things, and therefore God gave her unto him, nor can Mr Foley take herthis 'Gift and Grace'-from him, for here is 'Joanna' in this 'field,' and in this field all must meet her. 'Satan,' the 'Power of darkness,' held possession of this 'field' and strove to retain it, to keep up his kingdom still, but was at last obliged to give way, as said by J. S.—'But when he comes, with armies strong, thinking to win the field, he'll find his men such cowards then, that every man will yield.' So 'Joanna' (the 'Gift and Grace') has won the field; 'and she' (the Word by J. S. says) 'went from field to field contending with the devil,' till she got rid of him, for 'the serpent is in the barley field,' but not in the wheat field, but he will be driven out of every heart by the Grace of God. See further,- 'All the prophets prophesied until John; and if ye will receive it, this is Elias which was to come'; i.e., this is he-the Divine Light, 'the Lord,' in human natureof whom the Prophets spoke all along; and the 'vessel'

Look at Epistle of January 15, Year 8, Vol. I. pp. 173-177, of the 'barley' and 'wheat field,' and see that the one is the 'outer man' or 'fleshly mind'—the bar to the Spirit, and the other the 'inward spirit of the mind' that 'serves the law of God.'

in whom the Lord comes must bear that name, and this is that very 'John Field'—'John' and 'Joanna' in one, for by or through these two, the 'Gift, Grace, and Mercy of God' is come unto you; and Mr Foley shall find that God has made 'John' Master of those Divine 'arts,' that all the 'Bishops and Clergy' could never attain unto with all their study in what they call 'Divinity,' at their schools of Oxford or Cambridge.

Now you know it is written in Deut. xx. 19, that 'the tree of the field is man's life'; and if a man will have this 'life,' must be not come to the field for it? or how can he get to the tree to take of its fruit without? See again Matt. xiii. 44-" The kingdom of heaven is like unto treasure hid in a field'; and to gain this 'treasure' a man must sell all that he hath (of his own wisdom), and 'buy the field,' that he may get the 'pearl' Read on to verse 46, and Ezek. xxxiv. that is there. 27-30—'And the tree of the field shall yield her fruit, and the earth shall yield her increase, and they shall be safe in their land, and shall know that I am the Lord, when I have broken the bands of their voke, and delivered them out of the hand of those that served themselves of them. And they shall no more be a prey to the heathen, neither shall the beast' (viz., fleshly doctrines of the world) 'of the land devour them; but they shall dwell safely, and none shall make them afraid. And I will raise up for them a plant' (a tree) 'of renown, and they shall be no more consumed with hunger in the land, neither bear the shame of the heathen' (the 'Powers of darkness') 'any more. Thus shall they know that I the Lord their God am with them, and they, the house VOL. X

of Israel, my people, saith the Lord God.' Job v. 21 and on—'Thou shalt be hid from the scourge of the tongue; neither shalt thou be afraid of destruction when it cometh';-i.e., you shall be in the Light, and will know that God is Love, and no doctrine shall be able to persuade you to the contrary, nor 'accusing tongue' scourge you any more, but you shall cry 'Abba, Father!' Verse 22—'At destruction and famine you shall laugh; neither shalt thou be afraid of the beasts of the earth.' Verse 23—'For thou shalt be in league with the stones of the field';—i.e., thy heart shall be in unison with the Tri-une power of God which is in the field, viz., 'Wisdom, Strength, and Beauty'; these are the 'three pebble stones' that 'David' (the Power of the Divine Love) took from the brook (the flowing stream of knowledge), and with which he slew 'Goliath'—the 'Man of Reason'—human Verse 24—'And thou shalt know that thy tabernacle is in peace; and thou shalt visit thy habitation, and shalt not sin.'

Well, let us see a little further of this 'field,' read Judges v. 4—'Lord, when thou wentest out of Seir'

The proof of real Divinity (the infinite possibilities of the God-like Science)—in strong contrast to the pseudo teaching and gross literality of the schools, under the cramped and necessarily limited ideas of mere nature—is convincingly adduced by Messiah's treatment of hitherto unnoticed and unremarked (except by bare reading) Scriptures, which have concealed (under their letter) the great and momentous truths now revealed. If it is thought that the Great Eternal chooses a nation for 'His people' in particular, then is God made a partial Being indeed, whose 'Wisdom' it is witnessed (James iii. 17) is witheast partiality; and surely in His individual choice of one to suffer for all the errors of the whole race, His 'mercy' is conspicuous; and that He has 'placed His Name there' (Deut. xii. 5) is evident from the Spiritual light of the Word, now given through Zion. What of spiritual conception could human 'learning' give of the 'field,' the 'beast,' the 'stone,' etc., mentioned in these parts of Sacred Writ, and link the whole design with the other parts? No! all belongs to the Divine 'Man.'—C. B. H. November 8, Year 72.

(signifies 'hairy,' 'goat,' or 'barley'), 'when thou marchedst out of the field of Edom, the earth trembled, and the heavens dropped, the clouds also dropped water,' etc.; go on with the whole of this chapter, for it stands for the 'end.'

And now it is that the question is asked, 'Who is this that cometh from Edom?' etc. Is it not 'he that speaketh in righteousness'? i.e., that speaketh right-'mighty to save,' viz., from the Power of darkness, 'mighty' to deliver from the bondage of sin and death. It is he that is now going out of Seir and marching out of the field of Edom or Adam, i.e., out of the heart or mind of the 'first man.' And from this 'Seir' and 'Edom' the Lord comes in power, and the worldly spirits say, 'Can any good come out of Nazareth?' Yes, this is the Lord's marvellous working, to 'drive out the buyers and sellers' from his temple, and take possession of it himself; to weed his field of evil, to drive out the old inhabitants of the land! And do not the earthly pillars give way (of man's wisdom)? yes, and shall tremble and flee, and their false 'heavens drop at the presence of the Lord, and all mystery shall melt before the glorious Word of Light through Zion.

'Edom' means 'earthly,' bloody, or red, and 'Adam' has the same signification as 'red earth,' and is also designed to denote male and female in one—Ad-am (see Gen. i. 27)—the male visible, but the female—the 'Bone'—the Good, invisible. Then the 'Lord is here,' i.e., both male and female, yet neither male nor female, but one 'man-woman' whose 'soul was pierced by the sword,' and here is 'Bozrah,' which word signifies 'in tribulation';

and now the 'Mighty One' doth come 'in garments stained with blood,' and 'vengeance in his heart' against his rival foe, darkness and falsehood. 'Shiloh' is come, the 'Prince of Peace,' unto whom 'all that mourn' may come for 'comfort,' and 'beauty for ashes they shall receive,' and for heaviness the living springs of joy ineffable and Divine; and praise they shall, for ever praise Jehovah's glorious name (see Isa. lxi. 1-3).

Mr Foley brings forward in his letter a 'Communication' given through Joanna, in the year 1814, concerning 'shutting up the Meetings until Shiloh appeared among us'; this certainly was the Lord's direction through her; and further, she says that 'nothing was to be printed or published in the papers, without orders from the Friends in Weston Place'! Now we ask Mr Foley who Shiloh is? or when he would allow him to come? for he did not come while the 'friends in Weston Place' were living, viz., 'Jane Townley' and 'Ann Underwood' and another, who are now gone, and if the Believers are to look for directions from them, pray where are they? Let Mr Foley know that he does not understand the Lord's Word, for 'Shiloh' (the 'Spirit of Truth') is come, and will explain what the Spirit through Joanna means; see Isa. xli. 2-' Who raised up the righteous man from the east, called him to his foot, gave the nations before him, and made him rule over kings? he gave them as the dust to his sword, as driven stubble to his bow,' etc. Read the chapter through, also Ezek. xlvii., and Rev. vii. 2—'And I saw another angel ascending from the east, having the seal of the living God,' etc.,now the question in Isaiah is, 'Who raised up the righte-

ous man from the east?' and this he that is made spiritual alone can answer, who knoweth the tree by its fruits, which are the mysteries of the Word of the Lord, and as these are now clearly shown, will you not say, 'Surely it is God that has raised such an one up!'-for who could explain mysteries that have been hid from all ages, but God? And raising him up from 'the east,' is to signify that the 'Sun of Righteousness' is risen in him, as it saith in Joanna's Writings, 'The sun must be risen to judge of your call'; and you see the Scripture saith that, 'The Lord giveth the nations before him,' yea, 'as dust to his sword, and driven stubble to his bow';this 'sword' and 'bow' is the Word of Wisdom, with which 'strong rod' he shall 'dash the evil nations' (of man's wisdom) 'to pieces' (Ps. ii. 9).

God is the East—the Glorious Sun of Righteousness that shineth into the West (man), and 'the man is the head of the woman,' and you know it is said in J. S.'s writings, 'The Sun must set upon the woman's head'; and pray is it not 'the west' where the sun setteth? then this is 'West-on-place,' and from 'the Friends' there you must now have your directions; and the Friends that live in this 'place' are the Tri-une Power of God, as before mentioned, 'Wisdom, Strength, and Beauty'!—'Wisdom' lays the foundation of the glorious 'Church,' 'Strength' will carry up the superstructure, and 'Beauty' will finish it off gloriously.

And now the 'Right Man,' or the man to whom God has given Wisdom to speak the 'right words,' or the Truth, is ascending from the East, i.e., he, by the light of the Sunrising, is ascending into God's wisdom, which is the 'Seal

of the Living God.' This 'other angel' ('ascending from the east') is the same as mentioned in John xiv. 16—'And He shall give you another Comforter, that he may abide with you for ever; even the Spirit of Truth; whom the world cannot receive, because it seeth him not' (with the 'carnal eye'), 'neither knoweth him; for he dwelleth with you, and shall be in you'; then here is the 'Ark of the New Covenant,' read pp. 62, 63, 'Strange Effects of Faith,' also pp. 132-134, 161, 172, 173 and 182; and 'Continuation of Prophecies,' pp. 82, 83; and 'The Lord's Answer to the Powers of Darkness,' pp. 113, 114.

And now, dear and beloved friends, here is your 'supper' prepared, the 'supper of the Great God' is now ready (see Rev. xix. 17, 18); this is the 'loud voice' of the 'angel standing in the sun.' [It is apparent from the Scriptural elucidation of J. S.'s Prophecies, that every saying and doing of hers, however trivial and inconsequential they might appear in the view of sense, were dictated and prompted by the Author of the Bible, the same Spirit who, Himself the Originator and Possessor of all things, could use all His belongings to illustrate the way of His own Coming in man, in 'the end.' Thus, Joanna herself, her trials and afflictions both in person and state, was but a shadow (temporally) of the Spiritual Wo-man, and the Word by her was the 'Gift' of the 'Woman' or 'Virgin Wisdom' of God, to the 'appointed man' Zion, when fulfilled in his experience. And the 'three women' (in visibility) who dwelt in 'Weston Place,' were under visitation of God, as representatives here of the 'Tri-une Power' that is now become 'Man.'—C. B. H.] Mr Foley says in his letter (after speaking of the several visitations), 'All

these things only show me that matters of high importance are near at hand';—here he is right, but, as in the figure of 'Ahimaaz' the 'son of Zadok,' he sees 'a great tumult,' but cannot tell what it is, but 'Cushi' brought the tidings of the death of the King's enemy (read 2 Sam. xviii. 19-32). [NB., 'Ahimaaz' means 'My Brother is Counsellor,' and Zadok means 'justified'; so 'faith was justified by works' in Zion at last, but through over-zeal at first overran 'Cushi,' which means 'blackness,' to denote humility of pure nature, and consequently saw not clearly and became confused, but lowliness of mind in the creature, though slower in operation, gains the right knowledge first—by the 'Counsel of God.'—C. B. H.]

Mr F. continues: 'But when the Lord's appointed time comes, then HE will burst forth suddenly and unexpectedly upon us, and in a way we know not'; then, we answer, if no one is to know the way of the Lord's coming, would it not be wiser of Mr F. to examine everything of writing that was, or may be sent to him? for in the very way that no one could think of, the LORD is come.

Mr F. then exhorts the people to 'prepare' for it; but behold, he that assumes to teach and direct others is himself the most unwise and most unprepared, and is one of the first to reject the Lord, because he does not come in his way. See his inconsistency, after he says the Lord would come in a way that no one would know of. Then he goes on to boast of his having had the 'Sealed Writings' in his house above four years, untouched; in this he may be right, for neither he nor any other man could 'touch' them until God revealed the meaning of them in his heart. Alas! what good are these writings to him by merely having

them in his house, when he has not the substance of them in his heart, and the seals opened there? He says, 'I have been most highly honoured and blessed in having the "Spiritual Ark of God" in my house'; but how many have had the Bible in their houses for ages past, and it was ever a 'Sealed Book' to them, and even so are J. S.'s Prophecies to him, and therefore cannot be an 'Ark' to him in this way. 'Then, do you think' (he adds) 'when the time is arrived for "the writings to be demanded by the great and learned," according to her word, that I should have no notice whatever about them? or about our dear and beloved Friend's return from the realms of bliss?'

Now who does Mr F. think are 'the great and learned'? He thinks, no doubt, they are the 'Bishops' or 'great men' of the nation; but let it be remembered that the Word of God is Spirit and Life, and not according to man's 'natural' ideas. 'The great' are those that 'do the will of God,' these are great in God's estimation, and these only; and 'the learned' are those that are taught or 'learned' of the 'Father of lights,' taught by His Spirit to carry on His glorious work. And what are the 'realms of bliss,' from which Mr F. expects Joanna's 'return'? does he know? really means to be 'caught up in the Spirit,' to have the mysteries and beauties of the Word revealed, and that 'dear Friend' he speaks of is returned from those 'realms,' and has brought the 'decrees for men and devils'; and this is 'She' that now writes unto you, 'John' or 'Joanna,' Read Rev. i. 9, 10-'I John, who also am which are one. your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos' (which signifies 'death,' or the 'bringing of death'), 'for the Word of God, and for the testimony of Jesus Christ. I was in the Spirit on the Lord's day,' etc.; and this 'Day' is now when the Daylight of the Word of Life appeareth, which takes Satan's long night of darkness away; and now it is that 'John' was in the island of death to obtain the testimony of Jesus Christ—the knowledge of the mysteries of the Kingdom of Heaven, which could not be obtained but by 'dying unto sin,' i.e., out of the old life of falsehood; and it was the Revelation of the Word of Life that put the evil to death.

Now let not Mr F. 'wait' any longer, for if he waits for any other 'Return of Joanna,' he will return to the earth ere he will see it. But he goes on to say, 'Especially when that glorious time is arrived, they' ('the Sealed Writings') 'will be placed under different names and in a secret place provided for them by the Lord; and death is set forth in Joanna's Writings, to fall upon the believers or unbelievers who will dare to find out the spot where they are, except those few friends who will be permitted to carry on the work of the Lord, through their communications given from the Almighty to them by Joanna Southcott, Jane Townley and Ann Underwood.' . . . 'From some communications of Joanna's, I think this most happy Trio will come again to us at the Lord's appointed time.' Well, in this he says right, for in God's 'appointed time' all is come, and God has found out a 'secret place' for the 'Sealed Writings,' and they are all 'hid in the field,' and death will surely fall on all those who shall find out where they are, for the knowledge of the truth will certainly be death to their own wisdom, and they will 'die' unto that. And now let Mr F. know that the 'three women' have

certainly appeared to 'John,' and the truth of Joanna's Word was experienced by him, viz., that it would be 'death to those to whom they appeared, if they revealed it'; and so it was, for he did reveal it at the time, and it was death to him (his former 'self'), but it 'brought Life and Immortality to light.' Read John x. 35-38, also verse 25, and I Cor. ii. 12-16.

We shall here insert a passage from J. S.'s writings ('Strange Effects of Faith,' p. 132)—'If I had ten thousand gifts of prophecy, and could speak with the tongues of angels, if none had the spirit to discern it, my prophecies would avail nothing';—no more than the Scripture prophecies, if someone was not raised up, or endowed with wisdom to 'discern' the mysteries of the whole, for to such an one's coming forth they all point, in whom all was to be fulfilled; and that one is 'Christ' (the 'Anointed'), as the following words of the Spirit by Joanna plainly declare, viz., 'He that hath the Spirit of Wisdom' (the 'Anointing') 'to discern, hath the Gift of God, for the natural man' (i.e., a man standing in mere nature, without the Revelation of the Spirit) 'cannot discern the things of God, for they are spiritually discerned'; -so (she says) 'if you weigh these things deeply, you will not say that I have made myself more than another,' i.e., I have not made myself more than another that has prophesied of the coming of the Just One; 'neither am I preferred before another'-' Prophet' or 'Prophetess'—that foretold of His coming by whom all should be brought to light; of whom she speaks in the next words, 'But there is one that cometh after me that is preferred before me, who shall discern all mysteries.' And this is the We or Us (Divine-human), the

'United Zion,' in whom is the Spirit or Essence of the Life of God, yea, 'the Godhead bodily,' and this is it that is 'freely given to us of God'; and 'we speak not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth, comparing spiritual things with spiritual.'

And now He is come that is spiritual, who is the 'Judge' of all things that are spiritual; but who knows or can judge the depth of spiritual light and knowledge that God has placed in him? Who hath known the mind of the Lord and Head of the New Creation? or who (on earth) shall He go unto for instruction? Who on earth can give Him counsel in the things of God, that hath the wisdom of God, and is 'made of God unto men, wisdom, righteousness, sanctification and redemption' (I Cor. i. 30). He is not judged (or discerned) of any man, no man can judge him, for God has made him the judge of all men (see Acts xvii. 31), and Joanna also says, 'Thy wondrous Judge shall come.' [See the close, 359 for quotation.]

Now this is he of whom it is written (Isa. xi. 1-5), who 'shall not judge after the sight of his eyes, neither reprove after the hearing of his ears; but with righteousness shall he judge the poor, and reprove with equity for the meek of the earth; and he shall smite the earth' (earthly wisdom) 'with the rod of his mouth, and with the breath of his lips shall he slay the wicked' (unright thoughts). 'And righteousness shall be the girdle of his loins, and faithfulness' (to his Creator) 'the girdle of his reins.' See Ps. xcvi. 10-13—'He shall judge the people righteously, and with his truth.' Again (Ps. cx.), 'The Lord shall send the rod of thy strength out of Zion; rule thou in the midst of thy

enemies. Thy people willing in the day of thy power, in the beauties of holiness' (because the beauties or mysteries of the Word shall appear unto them, which shall gain their affections unto God) 'from the womb of the morning', i.e., these beauties shall appear through 'Cyrus' (as mentioned in Isa. xlv.), who is 'the womb' from which the glorious 'Morning Star,' or 'Day-spring' of Life bursts forth. 'Cyrus' means the 'womb of the morning,' and he is the 'man-child' from whom comes 'the dew'—the Word of wisdom that brings 'youth' and beauty, health and life to man,—'Thou hast the dew of thy youth.' And read the whole Psalm.

See again Numb. xxvii. 16-21—'Let the Lord, the God of the spirits of all flesh, set a man over the congregation, which may go out before them, and go in before them, and lead them out. And the Lord said unto Moses, Take thee Joshua the son of Nun, a man in whom is the spirit, and lay thine hand upon him; and set him before Eleazar' (the 'Help of God') 'the priest, and before all the congregation; and give him a charge in their sight. And thou shall put of' (not 'some' of) 'thine honour upon him, that all the congregation of the children of Israel may be

It is essential to 'have the mind of Christ'—the 'Spiritual Man,' to enter into these 'beauties of holiness,' i.e., sacred and 'set apart' for him—hitherto concealed in the dark 'womb' of Providence. Instead of this, the nominal 'Christians' have placed their hopes, and founded their dogmas upon a Divine fersonality, or pure and holy body appearing on the earth eighteen centuries ago; and that very idea (which was 'natural' only) begotten by the mere letter of the Word, has founded an outward 'historical' faith which has been called the 'Christian' religion, consisting of forms and modes of 'worship' that totally exclude spiritual ideas. All that the false 'Christian' world have thought and said about 'Christ,' is true when applied to that Spirit of Light and Love, their hearts were right in believing in the Son, but their heads unsound in the application, or they would have waited till 'the end' for the promised 'Comforter'—the 'chosen' and 'appointed man,' to whom the recorded word so plainly directs.—November 13, Year 72.

obedient. And he shall stand before Eleazar the priest, who shall ask for him after the judgment of Urim before the Lord,' etc NB., 'Nun' signifies 'posterity,' a 'flock,' 'everlasting,' or 'abiding for ever'; what then is this but the 'incorruptible seed'—the Eternal Word—'God'! and what or who is 'Joshua' but the Son of the Word, or one 'born of the Spirit'; one separated from the 'womb of death' and brought forth into Divine life and light—'Urim' (see Zech. iii. 3, 4).

Now the 'natural man' has fled so high in his vain imaginations that he cannot see the order, goodness, and condescension of God, he cannot imagine that it was the decree and purpose of God, in 'the end,' to take mere dark humanity and cleanse it for His 'sanctuary,' to take the 'filthy garments' from it, and clothe it with 'change of raiment'; to 'change the vile body' and give it (or him) a 'glorious body' of righteousness and holiness; to 'take away his sins,' and transfer over unto him all the blessings of the 'everlasting Covenant,' and endow him with power to establish His Church on earth, as an Instrument in His hand; and this transfer of this 'honour' is set forth under the type of Moses laying his hand on the head of Joshua, and giving him the charge. although this is (in these parts of Scripture brought forth) set before them so clearly, yet it is not believed (now it has come to pass), even by many of those who profess to believe in Joanna's Mission, and in whose writings it is directly spoken of. [See bottom of p. 359 to top of p. 360.]

Now if this 'union' of God and man is denied—to take place in 'the end'—then the whole of the Scriptures is denied, and those that deny it are fulfilling the Scrip-

ture which saith, 'Behold, ye among the heathen, and regard, and wonder marvellously; for I will work a work in your days, a work ye shall in no wise believe, though it be told' (Habak. i. 5); and who could tell of this 'work,' who could declare it but one in whom this blessing was brought forth? who cannot but speak the things which he has seen and heard, as it is written, 'Whatsoever he shall hear, that shall he speak' (John xvi. 13). He cannot but testify of the faithfulness, goodness, and loving-kindness of God, as it is commanded through Joanna, 'My faithfulness and loving-kindness shalt thou not keep back';—and again (Ps. xxii.), 'I will declare thy Name unto my brethren; in the midst of the congregation will I praise thee' (verse 22).

And does not the Word by Joanna declare that the Prophets must be fulfilled in the Son that was to be born of her in the year 1814? then that 'son' must be a man unto whom the Spirit from her came, when it left her and she died, for her 'child' was the 'Spirit of truth'; -this was it with which she was impregnated; and this child coming forth from her and entering into a man, makes that man 'the Son'—the 'man-child'; and this man has to go through all that the Psalms speak of, for how could the 'Psalms be fulfilled upon "her son,"' but by the son (the Spirit) becoming a 'very man' in the way here stated? for 'Joanna's Son' was the Spirit of God, and by that Spirit entering into a man, 'chosen' and 'predestinated' for this purpose, He took man's nature upon him, clothing himself with a human body, and of this man it is written (Rom. viii. 29, 30), 'Whom he' (God) 'did foreknow, he also did predestinate to be conformed to the image of His Son, that he might be the firstborn among many brethren,' etc., and the word 'them' is used here to set forth the character to whom it points, i.e., Ad-am, the male and female, therefore it says, 'them he also justified, them he also glorified,' etc. 'Who shall lay anything to the charge of God's elect?' (verse 33), whom ye see spoken of also in Isa. xlii. I, and by the same Spirit through Joanna—'For of the woman I was born, man's nature to assume.' And these two lines have allusion to this very birth, and this is what the wisdom of man must bow unto, to see and acknowledge that the Son was born of the woman, to take man's nature upon him, i.e., first (typically) of the visible woman Joanna Southcott, by whom the Spirit spoke, but in mystery; and then (manifestedly) of the spiritual wo-man, or wombman, or She-man in the visibility of John Ward (by name in the world); and those who reject or refuse to bow to this, can never 'see the face of God,' for He that was thus 'born' is the 'Quickening Spirit.'

Consider the notions current in the 'religious' world of 'Jesus' coming among the Jews ages back, and call reason to your assistance;—did he come in the ordinary way of generation, and was he thereby an animal man with the infirmities and weaknesses of mere nature or 'humanity'? did he 'learn obedience by the things which he suffered'? was there, then, a needs-be that he must undergo sufferings to bring him to obedience to his Father? and who will dare to say that he ever stood in disobedience, who was the 'immediate' offspring of God?—then he could have nothing of the frailty of mere man about him, for he did not proceed from man,

Then how could he be one 'chosen but from God! out of the people,' seeing he was not of the people? and how, therefore, could he be the man of whom it is written, 'In all things it behoved him to be made like unto his brethren'? (see Heb. ii. 17, 18). Or will you apply the language of the Psalmist to him, as many in their ignorance have done, 'So foolish and ignorant was I, that I was as a beast before thee'! again, 'O God, thou knowest my foolishness'!—will you attribute 'foolishness' to him? surely this would be blasphemy, and a reproach and slur upon the Deity! What need had He, think you, to pray 'in an agony' till he 'sweat great drops of blood'?—He that knew all things, whom nothing could possibly surprise or affright! What power could terrify him? or how could he be 'forsaken' of his Father, and cry out, 'My God, my God, why hast thou forsaken me?' O no! all men have been mistaken in these things; it has always been a mystery to all men (with all the pretensions to 'Divinity'), because they have not seen that one must come in 'the end,' upon whom (as a man) these things of the Spirit must be For proof of this see Isa. li. 17 and also fulfilled. 10-here is the character mentioned that must endure these mental sufferings to have the evil broken to pieces (note the Heb .- 'breaking,' for 'destruction,' as rendered in this last verse); which it was impossible for the 'Son of God' (in his own nature) to suffer. Now read a 'Communication' given to Joanna in the year 1802, in the Book entitled, 'Divine and Spiritual Letters of Prophecies'; by a letter addressed to Mrs Bruce, she says, 'Dear Madam, I must conclude by saying these

are mysteries beyond my understanding to fathom the depths of, but as the Spirit of Elijah fell on Elisha, so must Mr Bruce's Spirit fall on some other man; time will clear up these mysteries that are too wondrous I can only say, the Lord hath blessed your family, and they are highly favoured of the Lord; so your "light afflictions, which are but for a moment," will work out a far more "exceeding and eternal weight of Glory,"' then follow verses, spoken on the letters sent to Mr Bruce, which are in print [see p. 360-363], in which lines it is positively denied by the Spirit (the 'Lord') that he 'sweat' as it were great drops of blood in Gethsemane, or that he was deserted by his Father, according to the letter of the Word; and it is declared plainly that it must be fulfilled in a man, in 'the end.' And again in the Scriptures, the words spoken (by the Spirit) of his 'going away' and sending 'the Comforter,' tells plainly that they were not fulfilled at that time, but remained to be fulfilled in the being or person who it was decreed should become the Lord's self, by union or 'conformation to the image (i.e., mind) of Christ,' See these words in Joanna's Writings the Divine Spirit. - Birth of the Prince of Peace'- He that doth overcome, His God I surely will appear, and make him as my Son'; and the following lines—'My Bible is a mystery, which "learned" men can't clear; but now the time call you to mind, that man must go away, before the joyful day can come, and bring the Gospel Day';--and this 'going away' or 'falling away' of the character (in whom 'Christ' is revealed) before the 'Comforter' could come, is spoken of through 'Paul' in 2 Thess. ii. 3, 4, VOL. X

and must not the sanctuary be cleansed, must not this 'man of sin'—the 'son of perdition' be cast out of God's 'temple,' for 'he that letted would let (prevent) until he was taken out of the way' (see verse 7), and until then the Glorious Gospel Day could not come to man. And see John xvi. 7.

Observe, there is a 'falling away' spoken of, and a 'going away,' in which there is a difference that we shall here show, for these two operations take place in one man, even 'Shiloh,' who is the man 'sealed of the Lord' (John vi. 27); he received the Spirit that left the woman Joanna when she died in the year 1814; then it was that he was 'sealed to the Day of Redemption,' and it is to him the words in Ephes. i. 13, 14 apply. Now notice the Parable of the 'Prodigal Son,' for 'Shiloh' is the one who (at the woman's death) received the portion of goods that fell to his lot, of which he was exceedingly glad [see back pages 83-90 in this book], for it was a 'goodly portion' made over unto him by his-Father God (yet he knew this not, i.e., how he was 'sealed'), but he 'gathered all together, and went into a far country'; i.e., in truth and reality—though 'simple' as it may appear, yet such are God's ways to confound the self-wise,—he went and joined himself to a 'religious' sect in the world (the 'Methodists'), and by them was 'sent into the fields to feed swine,' i.e., he was made a 'preacher' by them; and he strove to get happiness by their 'doctrines' ('among harlots'), and by this work (in which he had engaged) he would 'fain have filled his belly with the husks' (the outside letter of the Word) 'that the swine' (i.e., the 'fleshly mind' in all people) 'did eat'; but 'no man gave unto him,' i.e., he was still miserable, for he could not be happy with the 'doctrines of men.' [He was 'wasting his substance'—his *spiritual* light, the degree or 'portion' he then had from God, which was not at this stage an understanding power—'with harlots and swine,' in teaching the old literal' Christian' religion, that Christ had been, etc., etc.! so that here was essentially 'Christ against or anti-Christ.'—C. B. H.]

Then there arose a woman named 'Mary Boon,' who called herself 'Mary-Joanna,' of whom it was said by the Spirit through the Prophet George Turner, 'Mary Boon is forbidden fruit to My children'; and so she was indeed, although her Visitation was from God, but she (like all the Prophets) knew not the meaning of the Word given through her, and consequently thought herself to be that character of whom the Word by Joanna Southcott spake, viz., 'Mary and Joanna too, shall unto all be known'; and as this being she set herself forth, and the Word came through her in great power, declaring it to be 'Jesus Christ' and 'Shiloh' that spoke by her, and pronounced 'damnation' upon all that should reject her; for she herself thought the Word spoke of her as 'the woman in the end' that should appear 'to finish what "Joanna Southcott" had begun.' Well, the poor 'prodigal' being still 'far from his Father's house,' and not knowing his way home, went and joined himself to this woman's Visitation, thinking certainly that now was come the fulfilment of the Word through Joanna Southcott; and he received Mary Boon in his innocent love and zeal, believing that she was the character, and became a strong advocate in support of her Visitation. Whereas the Word through her was prophesying of himself (the New-created spiritual being)! for it is 'Shiloh,' the

'Sent' or 'Seed' of Deity, to whom all the names or titles belonged which this woman called herself, viz., 'Mary-Joanna,' 'Jesus,' 'Christ and Shiloh,' 'the Trinity,' 'Zion,' etc., all these Divine significations were his (when manifested), so that he was at this time 'selling his' (spiritual) 'birthright for a mess of pottage,' i.e., literality.

But this was the 'allurement' thrown out in this mysterious way, to fulfil the Scripture upon the 'Anointed,' and to bring him to know his 'want,' that he might discover his state of 'famine,' and that he was in the 'wilderness'; see Hosea ii.—' Say ye unto your brethren, Ammi' (i.e., 'my people'); 'and to your sisters, Ruhamah' (i.e., 'having obtained mercy'). 'Plead with your mother, plead; for she is not my wife, neither I her husband; let her therefore put away her whoredoms out of her sight, and her adulteries from between her breasts; lest I strip her naked, and set her as in the day that she was born, and make her as a wilderness, and set her like a dry land, and slay her with thirst,' etc. Read on (verse 14)—'Therefore, behold, I will allure her, and bring her into the wilderness, and speak comfortably to her heart,' etc.

So by joining the Visitation of Mary Boon, and setting her up (in the outward world) as 'the Woman,' the 'Church'—the Spiritual female unto God (of whom Joanna Southcott was the type), I was 'striving to alter the decrees that God had made for myself'; here was the 'serpent'—the 'man of sin' giving the woman the forbidden fruit, and human wisdom on the Word of the Lord is 'forbidden fruit,' and this was found in Mary Boon and manifested in the way she represented herself; and this being received by the man-woman 'Shiloh,' was the 'falling away' from

the Visitation of the Lord by Joanna Southcott; here was the 'falling away' of the 'Church,' and the 'revealing' of the 'man of sin' that was 'sitting in the temple of God, and opposing and exalting himself against all that was called God,' or that ought to be worshipped, viz., the pure Spirit of Life that was (even then) at the same time sown in the heart—'the temple,' which alone must be worshipped. But this was the very way that 'Satan' (the 'Spirit that blinds') met with his overthrow, in thus 'pursuing the sealed of the Lord' (as in another figure of this, 'Pharaoh' did the 'children of Israel'). But as our design here is to show the truth of the Word quoted from 'Thessalonians,' of the 'falling away of the Church' before the Glorious Gospel of the Kingdom could be established, we shall not at this time enter into the other particulars of the case respecting 'Mary Boon,' but proceed to notice what the 'going away' meant, as spoken in the Word—'It is expedient for you that I go away,' etc., and also in the lines by J. S., and see again Isa. lvii. 1—'The righteous perisheth, and no man layeth it to heart; and men of godliness' (viz., 'the Man of God') 'are taken away, none considering that the righteous is taken away from evil.'

Now did this glorious 'Gospel day' come to man eighteen centuries ago, or in any time since? See the whole 'Christian' world, as they are called, divided in their opinions on the meaning of the Scriptures, and consequently at variance one with another, though they affect to be at peace. Is this the joyful day—the 'Day of Christ'! when all the spiritual 'evils' enumerated in the Bible still abound among 'the religious' of this day, and when did they not abound? and do not all temporal miseries and evils of

every description abound in the world, among all ranks of people (i.e., in 1830), as much as ever they did? It cannot be denied. Then, at what period of time did the 'Comforter' (who was to 'abide for ever') come, 'to guide men into all truth' | and when was the power of God manifested or displayed on behalf of the human race, to free mankind from all those miseries and sorrows which they have laboured under ever since they have been on the earth? for when men knew the truth, it was to 'make them free' (John viii. 32).

Now we will prove that the 'going away' mentioned, must have its fulfilment in the man in whom the Lord was to come 'in the end'; see John xii. 32-'And I. if I be lifted up from the earth, will draw all unto me':this 'lifting-up' from the earth is the 'going away,' i.e., going away out of the earthly life into the heavenly,going out of death into life; -going away out of darkness into light,—'putting off the mortal clothing' (of fig leaves—the 'letter') and putting on the 'coats of skin' of God's making, that cover all imperfections, and this is 'putting off mortality and putting on immortality'-'putting off corruption and putting on incorruption,' as the Scriptures enjoin. Putting off the 'natural body' (of human wisdom, weakness, and imperfection), and putting on the 'spiritual body'-of God's wisdom, light, and perfection—the blessed 'Urim and Thummim.' short, it is putting off the 'old Adam' or 'old man'-'which is corrupt according to the deceitful lusts'-and putting on the 'New man' Christ, who is 'renewed in

From the damaging criticism and catechising of the old belief by the 'New Man,' it is plain that an untenable system has been foisted or forced on the people, contrary to Scripture, and credulous minds have been cheated into

knowledge, after the image of him that created him' (Coloss. iii. 10).

And is not this that glorious change that the Lord promised to work in man 'in the end'? Or is there anything here stated more than God is able to do, or more than He hath promised to do? (see I Cor. xv. 49, 50); why then it is evident that this 'flesh and blood'-the old 'corruptible' life of the old Adam-must be 'put off,' which is simply this, to 'put off concerning the former conversation, the old man which is corrupt' (Ephes. iv. 22); that is to say, men have never had the true light of God's Word [yet have imagined they had by reading it as a history, and now object to God's meaning being 'read into it.'—C. B. H.], all that they have ever said upon it is wrong, and although they have 'preached' so much about 'Jesus Christ,' they have never known who he is or what he is, but have 'inherited' (i.e., by tradition from their forefathers) 'lies and vanity' (Jer. xvi. 19); and not even those who call themselves believers in the Mission of Joanna Southcott, ever saw the mysteries concerning 'Christ,' or how he was to appear 'in the Therefore all men have to become 'little children,' for they have all to learn, for the 'wisest' man on earth

professing a Creed that has no foundation. For it was impossible that the 'natural mind' could have any other thoughts than those derived from the letter of the Word, and the self-pride of man has complacently imagined that the thoughts of the Great Spiritual Divinity corresponded to and agreed with natural or 'human' ideas, and that worldly wisdom, titles, position, and parade was 'esteemed' by Him in equal degree to their own estimate. Yet the Word (even as it reads) is point-blank against such assumptions, and hence the external simplicity of fulfilment, which has so stumbled the world. But the fact is, they have never believed that the gracious Promises of God to man as recorded, would ever be redeemed, and put in force and practice, and consequently are found utterly unprepared for the Spirit.—November 16, Year 72.

has never known anything of God and Christ, and they must 'put off' their own wisdom, for this is the 'flesh and blood' that 'cannot inherit the kingdom of heaven'; and they must see 'Christ' as he is now come in this day, and receive him as God hath 'sent him,' if they will be 'saved from corruption'-from corrupting the Word by their 'natural' understanding; -- 'For now is Christ risen from the dead, and become the first fruits of them that For since by man came death, by man came also the Resurrection of the dead' (I Cor. xv. 20, 21). And here we ask the question, How is Christ (according to the old belief) the first fruits of them that slept? thought that these words have allusion to the rising again of the body of Jesus from a tomb! Yes, this is man's 'wisdom,' who always (for want of knowledge) took the shadow for the substance. But you must now learn the 'New song' if you will 'stand with the Lamb on Mount Zion' (Rev. xiv. 1-3);—you must have new knowledge, a 'new heart,' and you must unlearn all that you have learnt, not a vestige of your 'old coat' must remain, you cannot go into the Spiritual kingdom with it on;-'Except a man deny himself, and take up his cross daily, and follow me, he cannot be my disciple.

What then are we to understand from the words in 1st Epistle to Corinthians? we answer, Christ is a man—a human being 'anointed' with the 'Wisdom of God and the Power of God' (I Cor. i. 24); who prior to this 'Anointing'-power being put upon him was asleep in darkness—'dead in trespasses and sins' (Ephes. ii. 1), as all others; and who bore the 'heavy stroke of death,' 'first for his own sins, and then for the sins of the people'

(Heb. vii. 27); and he is 'the sun' that you read of in Joanna's Writings, that 'felt the setting stroke.'

This was he that appeared to Joanna in the bed, and mark, he was without his coat, he had 'put off' his coat—he had laid down his old life; see 'Song of Solomon' v. 2, 3—'I sleep, but my heart waketh; the voice of my beloved that knocketh, Open to me, my sister, my love, my dove, my undefiled; for my head is filled with dew, my locks with the drops of the night. I have put off my coat; how shall I put it on? I have washed my feet, how shall I defile them?'

Now see Joanna's Vision, in the Book called, 'What Manner of Communications are These,' from pp. 109-114, particularly p. 113;—here you perceive this person would not be worshipped; for this is he of whom the Word by Joanna speaks, in the Book entitled, 'Divine and Spiritual Letters of Prophecies,' p. 104—'The spiritual man child is come unto my throne'; and note the lines, 'Another man on earth there will appear, whom men would worship, but forbidden are' [see p. 363]. This same is the angel spoken of in Rev. xxii. 6-9, that refused to be worshipped, and yet hear what he says in verses 12-14-' And, behold, I come quickly; and my reward with me, to give every man according as his work shall be. I am Alpha and Omega, the beginning and the end, the first and the last.' Take notice, this angel refuses to be worshipped, but recommends 'John' (the humanity, as typical of the rest) to worship God-his (the Angel's) Original; for this angel declares himself to be 'the beginning and the end'! i.e., he is the one in whom and with whom the kingdom of God on earth begins; he is the 'first-

born of every creature,' or the first born into life, the first born of the New Creation; 'the first fruits of them that slept'; the 'man' by whom 'comes the resurrection of the dead'; so he is 'the beginning.' And he is 'the end,' i.e., in him the 'old world' ends-Satan's reign ends, 'it is finished.' He is the 'end of the law for righteousness to everyone that believeth' (Rom. x. 4). In him is fulfilled all the Scriptures of truth, for they were written for him, and on him 'the ends of the world are come' (I Cor. x. II). He is 'the end of every vision' and of every prophecy in the Sacred Scriptures, and in him stands the substance and mystery of every name written therein, both of 'angels,' 'men,' and 'women'; he is the fulness of the whole, for in him is 'gathered together all things,' according to the Word by 'Paul' (Ephes. i. 10), and what are the 'things on earth' that were 'gathered' in him? for all things must be understood; we answer, all the spiritual 'evil' that was done on the earth met in him, and in him it received its 'curse' and condemnation, its destruction and overthrow, according to Zeph. iii. 8, these are the earthly things that were gathered together in him, and this must be done before the next verse (9) could be fulfilled, 'For then will I turn to the people a pure language' (or 'lip'), 'that they may all call upon the name of the Lord, to serve him with one shoulder'; this 'pure language' is the 'things of heaven' that are gathered together in him, which are all the mysteries and substance of all the Scriptures and the 'fulness of all things,' and these are 'the things' that will 'turn' the people to speak pure truth in God, which was never spoken by man on

the earth before, and will make them of 'one heart' and 'one soul,' and they shall 'worship God in spirit and in truth'; for men could not thus 'worship' until the 'Comforter'—the 'Spirit of truth' was come.

This then is the character or personality that appeared to Joanna in the bed, who must not be worshipped, but it is the Holy Name of God that is in him that must be worshipped, that is it that all must bow unto; 'neither is there salvation in any other name, for there is none other under heaven given among men, whereby we must be saved' (Acts iv. 12); i.e., by the name of God the Word—'Jesus,' that is written in this character, who is therefore called 'Jesus,' because this Name in him is the appointed 'Judge of quick and dead.' 'To him give all the prophets witness, that through his Name whosoever believeth in him shall receive remission of sins' (see x. 42, 43). And this is the 'habitation' of the God of Israel, whereunto all the true 'Israel' must come, and resign all that is theirs; see Deut. xii. 5—'But unto the place which the Lord your God shall choose out of all your tribes to put His Name there, unto his habitation shall ye seek, and thither shalt thou come,' etc.; and Ezra vi. 11, 12—'Also I have made a decree, that whosoever shall alter this Word, let timber be pulled down from his house, and being set up, let him be destroyed thereon; and let his house be made a dunghill for this. And the God that hath caused His Name to dwell there' (in His 'holy temple') 'destroy all kings and people, that shall put to their hand to alter and to destroy this house of God that is at Jerusalem. I Darius' (the Spirit of God) 'have made a decree; let it be done

with speed.' Here is the very 'house of God' where He has put His glorious Name; even that figure who appeared to Joanna in her dream, upon whom was the 'cold sweat of death,' whose 'locks were wet with the dew of night'-the effect of going through the doleful night of sufferings, the dark 'valley of death,' and this was the character that was deserted by God, and cried out upon this spiritual Cross, 'My God, my God, why hast thou forsaken me!' Here was the 'sweating' of 'Gethsemane'-which signifies the 'fruitful valley'-i.e., a lowly heart, where the Lord suffered in the creature, having become 'very man,' as he said he would by J. S. (see Second Book of 'Sealed Prophecies'). This then is he of whom it spoke in Isa. liii. 4, 5, and 1 Peter ii. 24, which words never had their fulfilment in the past, but like all the language of Inspiration on record, stand for this time. Again see Matt. viii. 16, 17—'When the even was come, they brought unto him many that were possessed with devils; and he cast out the spirits with his word, and healed all that were sick; that it might be fulfilled which was spoken by Esaias the Prophet, saying, Himself took our infirmities, and bare our sicknesses';-now how was this Prophecy of Isaiah fulfilled in this (taken as a history)? was it taking the people's sicknesses upon himself, and suffering their sorrows and infirmities for them? Surely not; but the words were spoken in the spirit as a prophecy of the end, for this power to 'heal' spiritually, and cast out devils, etc., must be with him that bears the sorrows of, and is 'made a curse' for the people, and suffers in the room and stead of the whole.

The Word says, 'When the even was come,' not the evening, no, but when the even balance of truth is come in the end, the 'level'—the Word of Wisdom that is to harmonise all the Scriptures and make the 'crooked straight,' and the 'rough places even,' then will the devils be cast out of men by means of the 'Name' or 'Word' of him that suffered for them; for the Word will enlighten their understandings, and cast the 'powers of darkness' out of their hearts, for the 'devil' or 'Satan' is the Spirit of darkness that is in earthly man, that is contrary to God 'who is Light,' and these 'devils' are now being cast out of many by the Name or Word of 'Jesus.' And it is by him that Joanna Southcott is 'saved' from the imputations that were cast upon her by the world, in saying she was a harlot, or a 'false prophetess'; He is now come to rescue her, and he will prove, to the everlasting shame and confusion of

When once it is discerned that the untold Name of 'God' is in 'Zion,' put upon him as Husband's to the wife, then every word that proceeds from that spiritual mystic union, must be accepted in faithfulness and love, for indeed all the 'crooked' and complicated sayings of 'yesterday' are 'made straight' in this 'morrow' of the new dawn, this 'Day of wonders,' and all that has been 'rough' and unintelligible to the mind, becomes 'even,' plain, smooth, harmonious, and just—in contra-distinction to the nondescript 'Christ' of conjecture and tradition—by the 'New Name' in kusmanity, 'Jesus,' the Saviour—'Christ,' the Light—Messiah, the 'Anointed'—with the Life of God! Take the passage from the little-read prophecy of 'Ezra' (which name signifies 'help,' or 'court'—i.e., where the 'Just' Spirit sits), and see its non-applicability to earthly things, 'decrees,' and 'kings,' for 'Darius' signifies 'He that inquires and informs kimself,' plainly, the 'Supreme Reason' or Infinite Self or Mind, whose decrees are unalterable, and any attempt of man's (in his own wisdom) to do so, will recoil on his own head. Thus Zion was punished in 'wresting the Scriptures to his own condemnation' or destruction (2 Peter iii. 16), and it is by this very Bible—that all sects have made their 'house,' and found 'meat for their lusts'—that the destruction of the 'Babel' of opinions thereon, will be accomplished, by the true knowledge of it being 'set up'; and from the 'dunghill' rises the Spiritual 'House' of God.—November 19, Year 72.

the false 'Christians,' that God spoke by her. Take notice, this figure appeared to her in the dream, as 'a man in a salivation'; and so it was, for this character has to go through a spiritual 'salivation' that his blood may be changed, and that he may have new blood or life; he is brought down to the chambers of the grave, so that life is despaired of, he has the cold 'sweat of death' upon him; and this was the only way to cure the 'foul disease' of 'sin' that has infected the whole human race spiritually. But now, by this spiritual operation, the New 'Adam' is here, and the blood being renewed—the disease being taken away from the father, the children of course will be sound and healthy, they will have new minds to understand God's love and goodness.

See 'Fourth Book of Wonders,' p. 41—'And therefore marvel not in thy heart that I have told thee, Thy sufferings must be great and thy danger of life will appear great' (and so it was with Joanna as the shadow). 'And this is the sorrow that thy friends and believers will feel, as I told thee, till the third day; for here is "the trance" mentioned in thy writings,—first the trance of thy mind, from My Visitation to thee at the first; but the next comes when life is brought into the world' (see p. 364 for quotation). [And read 'Strange Effects of Faith,' pp. 279-281.]

Now it is clear from this passage of Joanna's Writings, as well as from her Word all through, that what she underwent of sickness and sorrows, was the shadow of what her 'friends and believers' should feel in substance until the third day; and in this there is a mystery,

for the friends and believers stand in one, even in him that appeared to her, viz., 'Adam'; this is he that felt and endured the sorrows for them all, which he suffered under till the Third Year in the New date, this is the 'third day' when 'Jesus' (the Spirit) 'rose from the dead.' And the powerful Visitation to Joanna at Bristol, when the 'house shook,' stood for the Second Year in the New date, when those great agonies of mental pain, mentioned on p. 40, were felt, which 'destroyed the temple'; see the words of p. 40-'Know what I said of destroying the temple and raising it again in three days. Then let no one marvel to see thee in great agonies of pain till the third day appeareth. Know what I have said to thee already, that thou must suffer like thy Master, for the stubborn sons of men. And know that I have told thee that thy sufferings will paint Mine to the life, when the child is struggling in the womb to get life.' And so her sufferings were the resemblance of her 'Master's,' or of him that was to come after her, and was to be 'preferred before' her, who should understand all mysteries, and of whom it was said to her, 'The sound of thy Master's feet is behind thee'; -that is, He is coming after thee. So the Spirit said to her, 'By thy stripes they healed must be, if they will be healed at all'; yet it was also said, 'It is not by thy stripes but by Mine.' And now remember what was said to Joanna when she prayed for her trance; the Spirit told her that she 'knew not what she prayed for, as her trance would be her death, for she would not see the end of the year, in this world';—this was a prophecy to stand for the end, and was fulfilled in

the appointed character, for the trance was the death, i.e., the 'death unto sin' or evil, which began in November in the Second Year of the New date, and was finished before the November of the next year ended, and so the 'chosen' one did not see another year in the world—of evil or darkness, but came forth into life in the month of November, in the next year—the Third Year in the New date! which was the 'resurrection from the dead on the third day'; and in this is fulfilled the word by Joanna, which saith, 'I spared the fig tree from one November to another.'

Now Joanna in describing the figure that appeared to her, says further, that 'His head nearly touched the tester of the bed';—he was tall, to show he was high in the knowledge of God, as you find it mentioned in 2 Esdras ii. 42 and on ('Apoc.,' so termed)—'I Esdras, saw upon the Mount Zion, a great people whom I could not number; and they all praised the Lord with songs; and in the midst of them there was a young man of high stature, taller than all the rest, and upon every one of their heads he set crowns; and was more exalted, which I marvelled at greatly. So I asked the Angel, and said, Sir, what are these? He answered me and said, These be they that have put off the mortal clothing and put on the immortal, and have confessed the Name of God; now they are crowned and receive palms. Then said I unto the Angel, What young person is it that crowneth them and giveth them palms in their hands? So he answered and said unto me, It is the Son of God, whom Then began I to they have confessed in the world. commend greatly them that stood so stiffly for the name of the Lord. Then the Angel said unto me, Go thy way and tell thy people what manner of things, and how great wonders of the Lord thy God, thou hast seen.' This then is he who, before he could be invested with this power to set the Crown of light upon the heads of the people, must 'taste death for every man,' which he did by the Grace of God (see Heb. ii. 9-12); now here is the perfect union of God and man; then say not that it is mere man that is here, for it is 'JEHOVAH'—the God of all power, the 'Redeemer' in man! by which 'Name' or power God was never known unto man before (see Exod. vi. 3). For Jehovah signifies 'the Lord' (i.e., God) dwelling in man, for the 'Almighty' is not 'Jehovah' without man; God and man united, according to the eternal purpose of the Great Eternal, is 'One Lord';--'for both he that sanctifieth and they who are sanctified are all of one; for which cause he is not ashamed to call them brethren' (verse II); now to sanctify is to make holy and separate, to set apart; and had the Son of God to be made holy by His Father? To whom, then, do these words apply, viz., 'Say ye of him whom the Father hath sanctified, and sent into the world, Thou blasphemest! because I said, I am the Son of God'? (John x. 36)—we answer, this is 'Jehovah,' man 'sanctified,' set apart or separated from the evil power, made 'holy,' taken into God, and God 'ingrafted into' man, making 'both one,' 'making in himself of twain one New man, so making peace';and this glorious union takes place first in one, 'and the Scripture cannot be broken,' which declares plainly that 'they are Gods unto whom the Word of God comes' VOL. X

-i.e., to be the 'ingrafted Word' in them. Yet this God-man must 'die,' he must endure 'the death' for all, and in him must be fulfilled these words (Rom. vi. 10), 'For in that he died, he died unto sin once; but in that he liveth, he liveth unto God';—here observe that he did not live unto God until he had died unto sin, then it was that he began to live unto God, so now 'death'-which is darkness, the devil, sin-'hath no more dominion over him,' he being raised from the dead. Again (Ps. lxxxii.), 'God standeth in the congregation of the mighty; he judgeth among the gods. How long will ye judge unjustly, and accept the persons of the wicked? Selah.' N.B., the 'Psalms' have their fulfilment in Joanna's 'Son'; and these words mean that God standeth in the 'Man-child,' He is the Judge in the Man-child, who is 'the mighty,'-' I have laid help upon one that is mighty; I have exalted one chosen out of the people' (lxxxix. 19). And the next words, 'How long will ye judge unjustly,' etc., 'Selah,' are addressed unto him while he stood in the 'old' world of evil, for he is 'Selah,' i.e., 'the Rock,' that must be broken to pieces by the hammer of God's Word, as it is written (Jer. xxiii. 29), 'Is not my word like a hammer that breaketh the rock in pieces?'

There must, of course, be 'a time' in the outward world, for this wonderful invisible work to be accomplished, not that there is any time with God, as seen now His Eternal Spirit has become man, for 'hours,' 'days,' 'weeks,' 'months,' and 'years' are one in speaking of 'New time'; and man's natural calculations have been quite upset by his old time inferences from the letter. It will be observed that the whole direction of Joanna's Mission was ordered with reference to the 'New date,' which (beginning at the allotted period) continues henceforth to all ages; thus the fateful month of November (the commencement of our natural winter) is made the advent-time of the spiritual and sternal Summer.

Now he, as well as all others, did-before he was 'broken to pieces'-'judge unjustly,' and 'accept the persons of the wicked'; i.e., he had not true Judgment of God's Word, for prior to this he was a 'natural man' and could not 'discern the things of the Spirit,' therefore could not justly explain the Word of the Lord that stands on record, and consequently was 'unjust' before God, accepting the persons of the wicked, as all men do in their ignorance, following (for true 'religion') the 'doctrines and devices of men.' This was his state as all others, for even 'the heir, so long as he is a child, differeth nothing from a servant, though he be Lord of all; but is under tutors and governors until the time appointed of the Father' (Gal. iv. 1); but he must be called from this state when the 'fulness of time' came, to work with God, that the 'poor' and 'fatherless' and 'afflicted' and 'needy' may have justice done them, and to rescue them out of the hands of 'the wicked' (see Ps. lxxxii. 3, 4). And who is the 'poor and fatherless,' the 'afflicted and needy'?—we answer, It is the Word of God, the truth of which no man would father, but all have rejected it; and the Spirit of God has wandered up and dowr as a 'beggar,' begging to be taken into the hearts of the people. He 'was hungry, and they gave him no meat; thirsty, and they gave him no drink; a stranger, and they took him not in; naked, and they clothed him not' (Matt. xxv. 42, 43). Now had they taken him into their hearts, they would have been all this unto him, but ah! they would not, but 'walked on in the darkness' (verse 5) of their own imaginations and inventions, giving their own 'inter-

pretations' in their own 'wisdom' upon the Word of God; but now he must be rescued out of their hands, by true judgment of the Lord's sacred Word, the 'true light' of it, which shall rescue it out of the hands of the 'thieves and robbers' who have 'stripped him of kis raiment' and 'wounded' him. The 'Priest' has passed by him, and the 'Levite,' and knew him not, neither would they have compassion on him; but now that 'certain Samaritan' is come, and sees him in this deplorable condition, and 'has compassion' on him and pours oil and wine into his wounds, and takes him up and sets him on his own beast, i.e., he takes him into his own heart and takes care of him, nourishing him, and becomes a father unto him (Ps. lxviii. 5). 'Now who thinkest thou was neighbour to him that fell among thieves? Is it not he that showed mercy unto him? Then go thou, and do likewise,' for 'blessed are the merciful, for they shall obtain mercy; but he that showeth no mercy, shall have judgment without mercy.' 'With the merciful man, thou wilt show thyself merciful.' 'The righteous is ever merciful, and lendeth; and his seed is blessed. Depart from evil, For the Lord and do good; and dwell for evermore. loveth judgment, and forsaketh not his saints; they are preserved for ever; but the seed of the wicked shall be cut off' (Ps. xxxvii. 26 and on).

And now we come to Ps. lxxxii. 6, 7—'I have said, Ye are Gods; and all of you children of the Most High. But ye shall die like men, and fall like one of the princes';—now they 'to whom the Word of God comes,' it is acknowledged in the Word, 'are gods,' and 'the princes' here are

'the Trinity'—'I have decreed that the third part shall die, for the Third in the Trinity, I say, is man' (J. S.), viz., the 'God-man' unto whom the Word of God comes first. And then see the last verse of this Psalm, what is to take place immediately after this 'death,' viz., the resurrection,—'Arise, O God, judge the earth, for thou shalt inherit all nations.' And Ps. ii. 7-9-' I will declare the decree; the Lord hath said unto me, Thou art my Son; this day have I begotten thee. Ask of me, and I shall give thee the heathen for thy inheritance, and the uttermost parts of the earth for thy possession,' etc. Read also Zech. xiii. 4—'And it shall come to pass in that day, the prophets shall be ashamed every one of his vision, when he hath prophesied; neither shall they wear a garment of hair to lie';—the 'prophets' here mentioned is the character in whom the substance of all prophecy should come, by whom all prophets should be profited; this is the prophet that was to have his 'hairy garment' taken off, and be ashamed of his former visionary or imaginary 'good,' i.e., his false 'religion' that caused him to 'lie' or deceive; but he shall deny himself, i.e., hate his old life of falsehood, saying, 'I am no prophet, I am an husbandman; for man taught me to keep cattle from my youth. one shall say unto him, What are these wounds in thine Then he shall answer, Those with which I hands? was wounded in the house of my friends.' Read verses 5, 6; and verse 8-'It shall come to pass, in all the land, saith the Lord, two parts therein shall be cut off and die; but the third shall be left therein';-now the land is the heart of the man, and the 'two parts' that

were to be cut off and die, are the 'good and the evil seed,' that were both in the heart together, or at the same time, the 'wheat and the tares,' and the tares and weeds were so thick that they continually choked the good seed, the wheat had not room to grow in the field; so it was necessary that God should cut down both together. But could the seed of life die also?—'Thou fool, that which thou sowest is not quickened except it die'; -- and 'except a grain of wheat fall into the ground and die, it abideth alone; but if it die it bringeth forth much fruit.' The Seed of Life could not gather strength enough to become the 'Quickening Spirit' for all, until the evil was destroyed, and to effect this the good seed (the Divine principle) must seem to 'die away' (i.e., depart) out of the land, i.e., 'the Lord' (the 'Light of Life') hid himself, as it is written in Isa. liv. 7, 8, and again Isa. lvii. 17—'For the iniquity of his covetousness was I wroth, and smote him; I hid me, and was wroth, and he went on turning away in the way of his heart';the 'wrath' was the fire—the 'furnace of affliction' in which Zion was 'chosen' (Isa. xlviii. 10), but the decree

As a matter of course, in these first works of Zion's, several portions of the recorded Word are brought forward, which are dilated upon with ampler knowledge (by the growth of the Heavenly child) in his subsequent writings. On the other hand—such was the abundance of illustration requisite and 'furnished' for the first introduction of so absolutely nevel a subject—Scriptures are adduced in these earlier productions, that do not reappear afterwards, so far as his MSS. is known; though when the object is once 'discerned' (both human and Divine), the opening of one passage displays the rest, in the great Eternal whole. The mysterious significance of this Zech, xiii. is an instance of this, and the light of it here given, compared with the insolubility of its literal reading, must convince an unbiassed mind that God by His Living Word is dwelling in his humanity Zion Ward, who though 'taught of man to keep cattle from his youth' (verse 5), i.e., carnal doctrine of the 'fleshly mind'—'all flesh is grass';—is brought through the fire a new being, a god now and not a 'devil.'—November 23, Year 72.

was to bring the third part through; see verse 9—'And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried; they shall call on My Name, and I will hear them; I will say, It is my people; and they shall say, The Lord is my God.' Read on Isa. lvii. 18—'I have seen his ways, and will heal him; I will lead him also, and restore comforts unto him and to his mourners. I create the fruit of the lips; Peace, peace to him that is far off, and to him that is near, saith the Lord; and I will heal him'; i.e., peace shall at last come to him that stood afar off (in his thinking), crying, 'God be merciful to me, a sinner!' and yet the same person was near in the 'decree' of God, being called, i.e., 'caused to approach unto Him.'

Again (John xv. 2), 'Every branch in me that beareth not fruit he taketh away; and every branch that beareth fruit My Father purgeth, that it may bring forth more fruit';—i.e., 'the man whose name is the Branch' (Zech. vi. 12), who is to stand in Me in 'the end,' must be purged from the evil, and the 'tares' gathered together to be burnt, and the 'wheat' gathered into the barn, no more to be choked or hindered.

But while this *mixture* of light and darkness, of good and evil, remained *in the field*, the Kingdom of God could not be established; so 'Death must make the mockers fall' (J. S.), for the evil power kept disputing

¹ If there is a 'restoration of comforts,' it is plain that they had been once possessed, and as the Scriptures have only spiritual allusions, this must apply to 'Adam' the first 'soul'—the coming of the 'Comforter' (the Truth) to him—after his Fall; and then the sweet Kiss of love between the two, brings the 'fruit of the lips,'—everlasting peace from the right knowledge of God.

in the heart against the Spirit of the Lord, and this is the mystery of the 'chosen men disputing,'—for these 'seven men' mean but one in whom the 'Seven Spirits' must be—which you see narrated in 'Strange Effects of Faith,' p. 85 (Quotation, p. 364), and read also p. 14 of 'Continuation of Prophecies' (Quoted, p. 365).

Now the Visitation to Joanna Southcott was the 'ointment' to 'anoint the Lord,' and in this sense she is the helpmate to the man, to help him to the good; and in this is fulfilled what is written by 'Mark' (xiv. 3-10), here is the woman (i.e., the Word by Joanna, her Visitation) breaking the box of ointment (the fulfilment of her prophecies) upon the head of her Lord; see the passage, 'And being in Bethany in the house of Simon the leper,' N.B., 'Bethany' means the 'house of obedience,' or of 'affliction,' or the 'house of a song,' or the 'Grace of the Lord'; 'Simon' signifies 'hearing and obeying'; and now it is that 'Jesus' appears in this very 'house'—a human being who was 'leprous' with evil, viz., the false belief; and Jesus 'sits at meat' in this house; and there are 'some that have indignation' against the woman, saying, 'Why was this waste of the ointment made?' Ah! but 'she hath wrought a good work on me' (verse 6), which shall now appear. on, 'As he sat at meat, there came a woman having an alabaster box of ointment of spikenard very precious;

The self-wisdom of man, in his pride and self-importance, would evidently choose an universal application of the Spirit's words, as being within his own scope and capacity, and actually count prophecy 'wasted' when found addressed to an individual only—who is 'the Lord.' But the rebuke is here unmistakably conveyed to such, who 'decree unrighteous judgment' (Isa. x.) in their self-love, preferring 'fables' in the letter, rather than submit to the Righteousness of God.

and she brake the box, and poured on his head';—so you see that here is represented what is now come in substance; and will you not allow the woman to 'anoint her Lord's body'? will you indeed 'break the decrees' of God, that hath decreed that she should do this—'to the burying'? For he must be buried in, and go to the bottom of every truth contained in Joanna's Writings and in the Scriptures, the knowledge of the whole must be 'poured upon' him, and all prophecy be fulfilled in him. And 'fatal' would it be 'for all men,' if someone could not be found to undertake this journey for them. He must be 'buried' in the 'grave' of darkness, before he can rise triumphant over 'death,' 'hell,' and 'the grave'; and this is 'Jehovah's funeral pomp' mentioned in the lines by Joanna. The 'Lord Jesus Christ' is now embodied, and is with you here in disguise; and your hearts now, that receive me, 'burn within you' to see the fulfilment of all My Word in Me; see the figure of this in Luke xxiv. 13 to end, and mark verses 31, 32, of the 'disciples going to Emmaus' (which signifies, a 'people despised or obscure'), how 'the Lord' was known unto them in the 'breaking of bread,' and it is in this you now know me-you know WHO is here breaking the seals that were upon My Word, which Word you find to be the 'Bread of Life.'1

And now let us follow the type—as set in Joanna's

¹ How 'fatal' indeed, for 'Life' could not have been brought into the world but by such a 'journey' as mortal man never went before; for the 'Grand Secret' lay 'beyond the grave,' and one (even the Immortal Spirit 'Jesus') must go through 'Death' with his humanity, in order to conquer it, and save all from it. Yet behold, he is 'despised, and 'obscure' (hidden in humanity), though 'risen from the dead,' in the eyes of them that know him not.

Prophecies, and through the type view the substance clear;—Is it not said that, 'As the Spirit of Elijah fell on Elisha, so must Bruce's spirit fall upon some other man in the end'? Yes, and all that is said of 'Bruce' must be fulfilled in that one man first, before the great blessing can come to all. And first he must have the faith and disposition of 'Bruce' wrought in him by the Spirit, he must be found full of love and zeal for the 'Kingdom of God' to be established, this he must desire and long for above all things; and all Bruce's letters to Joanna are only a representation of the mind of him who was to stand as the substance. But as 'Bruce' stopped short, when he should have gone on, and staggered in his faith, halting between two opinions, after being so warm in the belief of Joanna's Mission; just so it must be with this character thrown down through unbelief. Nevertheless, the word declares 'Bruce' to be 'sealed to the day of Redemption'-i.e., to be redeemed from death, hell, and the Then he died; and the Word says further, grave of sin. that he was the 'manchild caught up unto God and to His throne'; and that the 'Woman had brought him forth a Priest and a Prophet'; and that he was 'before the Throne of God,' and should 'intercede for all the true Israel of God.' Now mind you must not go from the Word; 'Bruce' was the visible type of 'Christ'-of the Invisible 'Man Christ Jesus' who is now here, and in whom the substance of all 'types' is come, who is the 'Son of man,' 'for him hath God the Father sealed'; and from him you must have 'that bread which endureth unto life everlasting.' And this

is 'the work of God, that ye believe on him whom he hath sent' (John vi. 27-29).

Again, 'Bruce' died temporally, and of course was taken out of this world as to visibility; so the antitype dies a spiritual death, dies out of the world of evil or darkness, and is taken to a world of light—the invisible spiritual world, to be with the Divine Intelligences; and thence to return to earth and bring the 'decrees for men and devils,' and to 'execute' them (Ps. cxlix. 9). And in this spiritual death and 'ascension' is fulfilled those mysterious lines of Joanna's,—

'Three days you wander in the air,
Then the first heavens to you appear:
Six days, I tell you, must be known,
Ere you ascend unto My throne,
Or with enlightened Saints you meet,
Or you approach the Judgment Seat.'

These 'three days wandering in the air,' is being in the Spirit—in the Spiritual world, getting the true and spiritual light of the Word; and in this time the 'first heaven' was obtained; but before the 'Judgment Seat' of Christ could be fully established in the heart, the 'six months must end, and the seventh come' [This translation of the inner man, was performed whilst Zion (the outer person) was confined in Newington 'Workhouse' six months, from May to November 30, 1828]; therefore it is written by J. S., 'In six days labour I the whole complete';—and then in the seventh month he came forth in the New Life—'born again'! and 'except a man was' (thus) 'born again, ye could not see the kingdom of God.'

Now see John xvi. 16 and on-'A little while, and ye shall not see me; and again, a little while, and ye shall see me, because I go to the Father. Then said some of the disciples among themselves, What is this that he saith unto us, A little while, and ye shall not see me; and again, a little while, and ye shall see me: and, Because I go to the Father? They said therefore, What is this that he saith, A little while? we cannot tell what he saith. Now Jesus knew that they were desirous to ask him, and said unto them, Do ye inquire among yourselves of that I said, A little while, and ye shall not see me; and again, a little while, and ye shall see me? Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy.' Now these words were never fulfilled; what fulfilment did any see in time past? Were any established in peace and happiness (after enduring sorrow) upon the earth, and their joy and comfort made so permanent and stable, that it could not be disturbed or destroyed? No! the words stood for the end, and the 'twelve disciples' are but figurative of him that was to come in the end, in whom stood a 'devil,' until he was cast out-'Have not I chosen you twelve, and one of you' (one part of) 'is a devil!'—but now the 'devil' (false light or spiritual darkness) being taken away out of the creature, in him stand the 'twelve tribes of the children of Israel'-the 'hundred forty and four thousand'; also the 'twelve foundations' of the Glorious Church of the Saints; the 'twelve gates' of the 'New Jerusalem'-upon which are 'written the

names of the twelve Apostles of the Lamb'; the 'twelve stars on the woman's head,' being the complete Crown of Glory; the 'twelve stones' in the 'High Priest's breastplate'; the 'twelve wells of water' (Exod. xv. 27); the 'twelve stones' that are mentioned in 'Joshua' (iv. 9), that were 'set up in the midst of Jordan'; the 'twelve signs' (Job xxxviii. 32); the 'twelve thrones' of Judgment (Matt. xix. 28), 'And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel';—these or this then is 'the twelve' unto whom the Spirit speaks, which 'twelve' are one,—'Ye shall be sorrowful, ye shall weep and lament,' etc.; see Jer. xxxi. 15-4 A voice was heard in Ramah' (this word signifies 'high' or 'cast away'), 'lamentation, and bitter weeping; Rahel' (which signifies a 'sheep') 'weeping for her children refused to be comforted for her children, because they were not.' Verse 16-'Thus saith the Lord; Refrain thy voice from weeping, and thine eyes from tears; for thy work shall be rewarded, saith the Lord; and they shall come again from' (out of) 'the land of the enemy.' Verse 17-'And there is hope in thine end, saith the Lord, that thy children shall come again to their own border'; read on of 'Ephraim,' the same;this is the character for whom the words stood, 'Ye shall be sorrowful, but your sorrow shall be turned into joy'! and all the believers will now partake of the Wo-man's joy, for what is for one is for all; see verse John xvi.—'A woman' (this spiritual 'female' impregnated with the Seed of Life) 'when she is in travail, hath sorrow, because her hour is come; but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man' (The 'Man' of Life—the Living 'Man'—the God-man—the 'Man of God'!) 'is born into the world.' And see the lines by J. S., viz.:—

'Then all thy foes thou'lt surely
Treat with scorn,
For thou'lt rejoice to see
The MANCHILD born.'

But did the woman 'Joanna Southcott' live to see the 'Manchild' born? No! you have not known who 'the woman' is unto whom these words were spoken, for this is the 'man-woman' that was to experience this 'sorrow' first, and then to have joy that Life was born within him—the Life of God—the New 'Life'; and this is 'she' of whom the Word spake, saying, 'In sorrow shalt thou bring forth children,' etc., for in this man stands the 'woman' 'Eve,' who is the 'Mother' of all the 'living' 'Why,' some will say, 'you place all the Bible backwards, and make it appear that there was substance in anything until now!' True, indeed, this is what we are showing you, for God's 'beginning' is 'the end'! Have you not read in 'Strange Effects of Faith,' p. 58, 'Now when the Lord giveth a newness of life to man, the Bible must be read back-ward, the same to show you He hath renewed His Covenant with you, and raised you from death unto life, by as pleasant and sweet a fruit as the "figs" were when applied to "Hezekiah"-"And the Lord added to his life fifteen years," after he was pronounced to die. And when the Bible

goes back-"Ward," the Lord will add to man all the promises in the Bible.' And in the following pages these blessings promised are penned, from p. 58 read to the bottom of p. 67, and observe these words-'For every mystery I shall clear, And place them in the seven here.' (And who are 'the seven' but the Mother and Son in one, in whom are the Seven Spirits of God, as the succeeding lines show.) 'It is the Mother and the Son; And "Abel's" vengeance now must come, And "Abraham's" promise must appear, and "Isaac" next the truth see clear, And " Jacob" now a "Prince" become, And " Moses" gain the promised land, And "Hesekiah" must be found To pray for life, and life abound, to raise a fallen "David's" throne; Then all these landmarks are your own, For I brought it back to man, That in my likeness you may stand; And in my likeness to appear, And then pursue your journey here,' etc.

How could man stand in God's 'likeness' until the seven properties of Wisdom—the 'Seven Spirits of God'—were 'brought back' to man? for this was the 'bone' that was taken from him in the 'Fall.' The state of man, as he is altogether in the world of evil, is that of a 'lion,' ready to tear and devour 'the Lamb'—the 'Spirit of truth'; his false 'religion' that he is found in, shows him as a 'calf,' full of moon-calved notions on the Scriptures, and filled with self-conceits, which form the 'fatted calf,' that has to be 'sacrificed'; his state at the end of the Third Year of the New date,' or the 'Third day,' is that of a 'man,' i.e., in God; and his fourth state is that of a 'flying eagle,' which denotes liberty, strength, power, height, swiftness, eagerness and long life (see Rev.

iv. 7). And this 'eagle' has now begun to 'fly'—in the Fourth Year of the New Century, 1829 of the old—this being the 'fourth day' of the Creation of God, when the Spiritual 'sun,' 'moon' and 'stars' are 'set in the firmament of heaven' (which is the new mind or soul Zion), to 'divide the light from the darkness'; and this is pronounced 'good,' and 'God saw that good'—God sees now that good established that He promised of old.' Read Gen. i. 14-18.

This will appear plain and glorious to Wisdom's disciples; and as a further proof that these 'four beasts' signify only one man—the creature of God, or the new-created being, or 'first-born'—Shiloh, we refer you to verse 8 of the same chapter (Rev. iv.), 'And the four beasts had each of them six wings about him; and full of eyes within; and they have no rest day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come'; now whereas these four beasts (viz., a man composed of the four natural elements, earth, water, fire and air) had six wings about them, it is to show that with two he covers his face, with two he covers

When the Scripture out of John xvi. is connected with Isa. liv. 7, 8, the 'little while' that the Spirit is 'not seen,' and again 'is seen,' will be found further expressed, with the cause and object of it, which the humanity—though engaged or disciplined to do the Divine will—could not understand till actually accomplished in his experience. And if man alone in nature, could comprehend the mysterious workings of the Spirit, where would be God's supremacy and 'unapproachable' light? No! it is plainly said, 'He turneth "wise" men backward, and maketh their knowledge foolish'; which was first done in J. Ward (as likewise all things recorded), in whom the old world was represented, that by the Revelation of the Divine Mind, Love and Wisdom within him, the Word might come back to him in its True Light, power and virtue, enabling him to transpose the Bible (curses into blessings) from 'Revelations' to 'Genesis,' as here exemplified; for in the Great twelve months' Visitation was everything verified and realised, that was written from beginning to end of Inspiration.—November 28, Year 72.

his feet, and with two he flies (see Isa. vi. 2), i.e., his own image as a man he is ashamed of and hides it, hating his own old life of falsehood, covering his own wisdom from view, putting it out of the way;—'He shall not speak of himself';—he shall glorify Me—the Word of Life—God, he shall take of Mine and show it unto you; he shall hide himself in 'the dust,' and be ashamed before God, that ever he dared to open his mouth to attempt to speak on the Word of God, as he did in his 'ignorance,' as all 'preachers' do; seeing that the mysteries of God's eternal Word no man could understand, and for a man in his mere natural reason to attempt to 'explain' the Word, is the greatest 'abomination' to the Eternal Spirit that ever was committed upon the earth.'

And so he hides his face and his feet, because he did walk in 'lies' and 'abomination,' putting 'bitter for sweet' and 'sweet for bitter,' putting 'light for darkness and darkness for light,' which all people are doing however 'pious,' 'religious,' or sincere. But this 'abomination' must not be committed in 'Israel' (the 'Man of God'), for this was it that 'made him desolate, standing where it ought not to stand,' i.e., 'in the holy place,' or the heart set apart for Divinity to abide in; and because of it he was visited with 'fire and sword,' with 'storm and tempest,' with 'desolation and breaking,' 'hailstones and coals of fire,' 'thunder and lightning,' and the 'flame

¹ Yet how harmless and innocent, nay, justified and highly-commendable has this been thought, and appeared to be, till the results come to be examined, when the corruption and perversion of 'carnal' thinking and talking is made so evident in the present state of the so-called 'religious' world. But the Spirit's thoughts they could not have; and what they have 'highly esteemed is abomination' (Luke xvi. 15; Prov. xii. 22).

of a devouring fire'; and he now acknowledges the justice of God thus to deal with him, to 'cut off the destroyer,' which could not be done without severe 'chastenings'; for God did 'not afflict willingly, nor grieve' His creature, to destroy him, but to destroy the enemies of His kingdom, that the 'residue of men' might 'seek after Him,' and that all might come to believe and know that 'God is Love,' that they might be brought into the everlasting 'Covenant' of life and peace.

And now the 'corrupt' man or 'self' is covered over —is hidden from view, that God alone might be 'exalted'; he is put away both 'face' and 'feet,' and the creature flies on the two strong wings of faith and love through the midst of heaven, 'having the everlasting gospel of the kingdom to preach unto them that dwell upon the earth, and to every nation, tongue and people'; calling them to renounce their own 'righteousness,' their own wisdom and devices, and 'religious' systems; and 'to worship Him that made heaven and earth, the sea and the fountains of waters'; and these are placed in Zion, viz., the 'new heaven' of light and knowledge, love and power; the 'great deep' or 'sea' of eternal Wisdom, which 'ocean' no man (as a mere 'human' being) could ever fathom; and also the fountains of the 'living waters' that are to give Life to all. O 'worship' this God who is the Living God; and his creature doth testify of His 'faithfulness and loving-kindness' to fulfil the promises He has made to man, and to crown him with everlasting joy and felicity.

Here read Isa. vi. 'Uzziah' signifies the 'strength of the Lord' or the 'buck-goat of the Lord'; this shows

who this 'King Uzziah' is in the substance, it is the man 'Shiloh,' who first stands as the 'goat bearing all the sins of the people'-which is typified by the 'death of the king';-not that the man in the strict sense is the goat, but the 'old goat'-the 'devil' being in him, as he (the Spirit of error) is in everyone under the falsehood or darkness, but especially he appeared (was individualised or personified) in this man, opposing and exalting himself against the 'Kingdom of God,' which it was decreed should be established in him—the man; and by means of this man (who is called a 'man of opportunity' or 'fit man'), 'Satan,' who is the author of all evil, must be taken away from among men; and therefore 'the sins of all' are justly laid to his account. See Levit. xvi. 20 and on, mark verse 26-'And he that let go the goat for the scape-goat shall wash his clothes, and bathe his flesh in water, and after-ward come into the camp.' Read the whole chapter.

Now this is how the devil is cast, i.e., in the man who stands as 'the goat' before God, to have the 'sins of the people' laid to his charge, which brings the creature into great sufferings, and even unto death; but by faith he casts off the false spirit and gets rid of it, by pleading the promises that God made to man, viz., to 'redeem' from its power; and then follows the 'washing of regeneration and renewing of the Holy Ghost' (Titus iii. 5), signified by the man 'washing his clothes' and 'bathing his flesh in water'; and then when his sufferings and work (of casting off Satan's power) is over, he 'comes into the camp,' 'into the congregation,' to declare the wondrous works of God

to his brethren, as it is written, 'In the midst of the congregation will I sing praise unto thee' (Ps. xxii. 22-25), 'and declare Thy Name' ('Righteousness') 'or power to my brethren,' that Thou art the 'Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, forgiving iniquity and transgression, and that will by no means clear the guilty' (see Exod. xxxiv. 6, 7), viz., the guilty author of evil (the 'Spirit that blinds') shall not be cleared, but the 'curse' is fulfilled upon him, and he is 'cast out of the temple.' now this same is 'King Uzziah,' the 'buck-goat of the Lord,' in whom is the 'strength of the Lord' that fits him for that office mentioned in Jer. 1. 8-' Remove out of the midst of Babylon, and go forth out of the land of the Chaldeans' (signifies 'robbers'), 'and be as the he-goats before the flocks,' i.e., to march on stoutly before the people to lead them out of (spiritual) 'Babylon,'

Again, by bringing the Scripture out of 'Titus' (which name signifies, 'honourable') and connecting it with 'Leviticus' ('the law'), which could not enter into the brain of man to devise, Zion makes 'the law honourable,' and shows the primary 'device' of the Great Creator, both to entrap the mere earthly 'wisdom' of animal man, and to prove that the 'Son' alone (the Wisdom that lay behind), when he found himself, could know the Divine Mind, and unite the Divine Word, in his very experience. And truly this 'washing' from all old notions and errors, by the Spirit of Truth, is a 'regeneration' to a new Life—the 'renewing' of the 'Holy Spirit,' after its departure or 'dying away'; as the words fairly imply, there must be a first birth or generation, and a first 'heaven and earth,' that must 'pass away,' for the 'second' to come to be, which is eternal. Then this 'first' and 'second' Adam are two births of 'Life' or Divinity in the same one soul; the first subject to 'death' by becoming human, and the 'last' (with the human spirit) conqueror over death, 'having dominion' over all error, dwelling in the Light that no man can 'approach' unto. Yet on St Andrew's day (which name signifies 'a strong man') this Mighty new-created spiritual (and therefore invisible to mortal eyes) Being, escapes from a 'Workhouse' in the visible person of J. Ward, to bring that Light into the world, that never was seen on earth before.-November 30, Year 72

and bring them into the land of promise; and this is he of whom it is written, 'For it pleased him for whom are all things, and by whom are all things, in bringing many sons unto Glory, to make the Captain' (viz., the 'He-goat') 'of their salvation perfect through sufferings' (Heb. ii. 10), for he having borne the 'curse,' both for himself and all, now bears 'the blessing' for himself and all, and 'goes before as the breaker' (Micah ii. 13) to break down every barrier, every opposition and obstacle that stands in the way to the Kingdom of Light and Glory.

The next thing to consider, is the 'Seraphim' or 'Seraphims,' viz., the united 'twain,' the man-woman 'Ad-am'; and you see the cry of this 'Seraphim' is similar to that of the 'four beasts' in 'the Revelation'-' And one cried to another, saying, Holy, holy, holy is the Lord of hosts; the whole earth is full of his glory';—now this triple cry is to show that the 'Trinity' is established upon the earth, God and man are joined, united as one, from whom goes forth the Word of Truth, which makes the 'Trinity.' The Word going forth from God and man united, is the 'Holy Ghost' or 'Guest'; so here is the 'Father, the Son, and the Holy Ghost,' and 'these three are One.' The Lord is risen in his creature—his 'temple,' and his 'train fills the temple,' i.e., the knowledge and light of all the long train of the Word of prophecy that came through the 'Prophets' in all ages; and this is the 'glorification of the Son of man,' recorded in John xii. 23-26; now these words plainly show you that the 'Son of man' (in 'the end') would have to 'follow' the Divine Spirit in all things, i.e., in a spiritual way and manner, to be spiritually 'born,' to have a spiritual 'life,' a spiritual 'crucifixion,' 'death,' and 'resurrection' unto life eternal; and to be 'lifted up' out of the earthly life into the heavenly, which is the true meaning of 'sitting at God's right hand.' 'If any man serve me, let him follow me; and where I am, there shall also my servant be.' 'He that doth overcome, His God I surely will appear, And make him as my Son.'—J. S. See also Rev. iii. 21.

This, then, is the 'honour' mentioned (John xii. 26), 'If any man serve me, him will my Father honour,' and this honour, viz., to be with 'Jesus,' God has now given to His 'servant,' because he 'hated his life in this world' (verse 25), and gave it up voluntarily of his own free will, and laid it down of himself without any force or constraint, being perfectly 'willing' to put off the 'mortal clothing,' 'hating the garment spotted with the flesh,' that he might have on the 'robe of righteousness'; suffering the 'crucifixion' of the fleshly evil life or understanding, which is the true 'death of the cross.' But 'invisible do all these mysteries lie,' nor can the outward 'faith' of man receive them; they can 'believe' what is recorded in the Bible, that 'Jesus' came and died, etc., etc., but they cannot 'discern' how he was to come in Spirit in the end; and therefore the Spirit saith by Joanna Southcott, in p. 381 of 'True Explanation of the Bible':-

> 'You boast My Bible you discern, While you are blind, and cannot see That all men must be taught of ME; Then if of ME they must be taught,

The "outer court" must sure be shut; That is, the outward faith of man, That never can discern My plan, That is My Bible to go through, And bring the whole before your view.'

This spiritual 'cross,' therefore, must be 'discerned' by the 'inner court' worshippers who come into the 'Kingdom of God,' as it is written by the same Prophetess, 'At My Cross you must My Kingdom meet';—and oh! here was a cross to come upon the 'Kingdom of God' in the man 'Shiloh,' which was—for him to stand before God as 'Satan,' and to bear the 'rebukes of the Almighty,' which were to kill the 'Satanic' influence and power; and herein is that saying fulfilled (Prov. xi. 15), 'He that is surety for a stranger shall be sore broken'; and see Ps. xxxix. 11.

To go on with John xii. 27—'Now is my soul troubled; and what shall I say? Father, save me from this hour; but for this cause came I unto this hour'; read on to verse 34—'The people' (i.e., the humanity) 'said, We have heard out of the law' (viz., Ps. cx. 4) 'that Christ abideth for ever; and how sayest thou, The Son of man must be lifted up? Who is this Son of man?' Ah!

Plenty of 'faith' (as it has been called) there is, and has been in outward things, producing (the basis of) an outward historical and geographical 'religion,' which really required no faith (in the true sense) at all; but what of inward spiritual Divine Life is derived thereby? How have men followed the injunction of the recorded Word, to 'hate their mortal life' of sense, and 'willingly sacrifice' it to the Divine Wisdom, when the exact contrary is seen throughout the professing 'Christian' world! The reason is, that the 'Divinity' Itself was never communicated to any, till the 'due time,' there was no one 'called' to 'put on Christ,' and cross the 'old man' in everything. Therefore until Zion was formed for the purpose, the Bible could not be fulfilled—in its every saying, and consequently the 'whole' Godlike 'plan' that runs throughout the diversified allegories and variegated figures in 'the Book,' could never be 'discerned' by outward 'man.'

this was the mystery ever 'hid from all generations,' who this 'Son of man' is; see verse 36—'These things spake Jesus, and departed, and did hide himself from them.' See vi. 27—'Labour not for the meat which perisheth'—viz., the doctrines, opinions, 'religious' inventions, systems and 'ordinances' of men, who 'handle the Word of God deceitfully,' not being led of God, but by their own opinions,—'but labour for that meat which endureth unto everlasting life, which the Son of man shall give unto you; for him hath God the Father sealed';—he has the 'seal of the living God,' according to the Word given to Joanna, thus—'When thou dost die, The seal it shall be given, Unto thy friend, Where I the lump' (or whole) 'shall leaven.'

You here see how the Word which the Spirit spoke is now fulfilled, viz., 'As Moses lifted up the Serpent in the wilderness, so also must the Son of man be lifted up; that whosoever believeth in him should not perish, but have everlasting life' (John iii. 14, 15). We have shown you from the type of the 'scape-goat,' the 'fierv trial' he had to go through—even to stand as 'the serpent,' and to have the sentence of 'death' pronounced upon him as such; for he was 'the serpent' when the head-power (the 'serpent's head') of evil ruled him, and the 'Seed' of Life which was in him (the man), empowered him by faith to 'bruise the head,' i.e., to overcome Satan, and to rise a Conqueror over him; and now God-according to His Word-has given him the 'Morning-star' (see Rev. ii. 26-28) i.e., that as the Morning-star arises while it is yet dark, and gives a brilliant light beyond the other stars, and lets you know that the 'Day' is coming

—that the Night is past, so Wisdom is risen in him in this dark benighted 'time' of the world, to point you to the 'Day-light' of the Word of God, that you may know that the glorious 'Sun of Righteousness' will presently arise 'with healing in His wings' (Mal. iv. 2), to bring you into one heart and mind in the right knowledge of God, as it is written (Matt. xiii. 43), 'Then shall the righteous shine forth as the sun in the kingdom of their Father'; and Dan. xii. 3—'And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever.'

Then to whom will you go but to where the 'Morning-star' is risen; must you not look to the 'brazen serpent,' who is now 'lifted up in' this 'wilderness' world of darkness and error, if you are bitten by the 'fiery flying serpents'—the false doctrines of the 'religious' teachers, and if you are tired of their reign, and wish to cast off the 'yoke of bondage,' that God may reign in you in the power of His light, love, and grace.

For making the *bold* assertions here made in this book, the *writer* may and will be called a 'brazen serpent' by those who are 'hardened in unbelief' (i.e.,

Unquestionably there is a great number (and increasing every day) who are utterly dissatisfied with the creeds of their forefathers, and the teachings of ignorance, superstition and tradition, which have been palmed off on the credulity of the people for Sacred Truth; and how many have been tormented in mind by the uncertainty of 'salvation,' and the perplexing conjectures on the recorded Word current in the world. And numbers of others have certainly, by the progress of 'modern' thought, and examination and investigation, discovered the untenability of such doctrines, and have cast off the galling yoke of Priestcraft. But what have they then left!—a sufficiency for this life may be, but no satisfaction for the future, and any seriously concerned about that, must look to the Revelation God promised, now in the 'fulness of time.'—December 2, Year 72.

belief in falsehood), and would wish to prolong the reign of error; yet you that 'look' to him will surely be healed of the wounds and stings that the 'Accuser' has given you, for the 'Son of man'-the 'brazen serpent'-now sounds the trumpet of 'peace on earth' and 'goodwill towards men,' as it is written, 'The great trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the Lord in the Holy Mount at Jerusalem' (Isa. xxvii. 13), and this 'holy mountain' at 'Jeru-salem,' is the 'Son of man' - the 'brazen serpent,' called the 'Holy Mount' because the holy and Divine undefiled Truth-'the Lord, is there' (see the very last words in Ezekiel's Prophecy). And see 'Continuation of Prophecies,' by J. S., p. 44. [Quotation p. 365, end of Volume.]

The 'old serpent' is 'the devil,' called also 'the powers of darkness,' which have made man, by their influence, a 'twisting serpent,' in twisting and turning the 'Sacred Word' of the Lord ('the Bible') to numberless different meanings; and who, by their ingenuity and skill in rhetoric, by their sophistry and elocution, make the Word of the Lord to speak, as it were, anything or everything to suit their own purposes, to support their own particular opinions, and to keep up their own 'sect.' The 'unwary' are struck with the 'wonderful' display of

What numerous instances of this kind of imposition and delusion exist now, and have existed down through time, but particularly during the so-called 'Christian' Era, when the minds of men are swayed by the 'eloquent discourses,' and 'admirable sermons' of self-made 'Divines,' and self-called 'Preachers.' But had they reflected and examined the Scriptures, they would know that the prerogative of telling Truth is Messiah's only.

talent and intellect which they hear from the pulpit, with the 'pathetic' appeals, and elegant 'addresses'; while, alas! there is as much truth in their 'sermons,' one and all, as in 'Herod's' oration.

Such men are 'like graves that appear not' (for however well-intentioned some may be, they are in darkness), and 'men walk over them, and are buried in the graves' (the doctrines). Never was there a time when these 'whited sepulchres' were so numerous as at the present, but God has prepared a 'worm' to strike at the root of this evil tree, and it shall presently wither and die, for the 'old serpent's' lurking-place is at last discovered, 'the heaven has revealed his iniquity, and the earth is risen up against him' (Job xx. 27), and by the power of God will expose his deceit and craft before all the world; and this 'earth' that is risen up against him, is a human being, who was sorely wounded by his arts and lies, upon whom God was obliged to lay suffering to bring him to his senses, that he might discover the 'power' by which both himself and all mankind have been made captive, and been led to walk contrary to God's pure Word. Now 'Satan' was permitted to enter into the heart of God's creature, whom God had 'sealed for His own inheritance,' and therefore the Power of evil and error was cut off from him and destroyed, in the justice of God; and to prove to all mankind that they are under the power and reign of evil, 'Satan' was permitted to seat himself in the 'temple of God,' there to be consumed by the 'brightness' of the Lord's coming, who came suddenly to His temple, taking the 'darkness' or dark spirit

'unawares,' as it is written (Mal. iii, I and on), 'He is like a refiner's fire, and like fuller's soap'; i.e., to purify and cleanse 'His temple' from the power and influence of the 'old serpent'-'the devil,' and this purging and 'refining' work takes place in one at the first, to destroy the 'serpent' nature that was interwoven with the 'man' nature, and consequently the two were one, so he is called the serpent in the lines by J. S.—'Then sure the serpent he must now be cast, He brought My Seal, which seals your peace at last.' But to separate or divide the evil nature from the soul, required a severe operation indeed, for in it is fulfilled these words (Isa. xxvii. 1), 'In that day the Lord with his sore and great and strong sword shall punish leviathan the piercing serpent, even Leviathan that crooked serpent; and he shall slay the dragon that is in the sea'; all mankind are compared to a raging, restless sea, 'foaming billows,' etc., but here the Scripture alludes to one in particular, who is singled out to go through this operation, to have the dragon's power slain in him, that the 'kingdom of heaven' might be established therein, i.e., 'Zion,' and thence the Word of God is to go forth to slay the dragon's power (error) over all the earth. Read Isa. xxxiv. 5, 6.

See again Heb. iv. 12, the 'sword'—the Word of God—pierced his heart to 'divide' the serpent-nature from the soul; so here is the 'great sacrifice in Bozrah,' and the 'great slaughter in the land of Idumea' (which signifies 'red,' 'earthy,' the same as 'Edom'), and you know it is said that the Lord 'cometh from Edom, with dyed garments from Bozrah,' etc. (Isa. lxiii.) No one

could know the truth of the Word, but one in whom God fulfils it, who, as 'the serpent,' must endure the 'pains of hell' (see Ps. cxvi. 3),—this was the 'death' that was pronounced upon all mankind, a spiritual death, i.e., dead to spiritual life. Who can tell what is contained in these words, 'Deep calleth unto deep at the noise of thy waterspouts; all thy waves and thy billows are gone over me'; -- 'I sink in deep mire, where no standing is';—'He poured out his soul unto death, and was numbered with the transgressors' (with the evil powers); -- and because he endured this 'fiery trial,' therefore is fulfilled in him the blessing, as it is written, 'I will divide him with the great, and he shall divide the spoil' (the truth of the Sacred Word of God) 'with the strong' (see Isa. liii. 12), and this is the 'seal' that shall 'seal the peace' of all that believe, who are 'heirs of the Covenant' of life and peace; this is the 'O-live branch' of peace, and here is God's 'Book of Life,' where all your names are 'written,' this is the 'Third Book,' or the Triune power of God, 'sealed within,' and then the 'mysteries are all revealed,' according to the passage from J. S., which concludes with these words, 'For now the brazen serpent all shall see, Will cure the sting of sin for man and Me'; that is to say, sin (error, darkness) has stood in the way as a 'partition wall' between God and man, or as an 'Adversary' to prevent a happy meeting or union between them; and this 'sin' is the effect of the darkness of the understanding, for the Spirit of error has darkened the minds of all men so that they have been ignorant of the real character of God, and instead of knowing Him as Love,

they have viewed him as an 'austere Master,' and have been afraid of the Blessed Creator. And from this principle of bondage, which is engendered in the mind by the 'Adversary,' they have invented certain 'laws' among themselves, as forms and modes 'of worship,' by which they imagine God ought to be worshipped, thinking thereby to render Him favourable unto them; and yet after all this they still labour under guilt, and feel a sting in their conscience which all their 'washings' cannot take away. While men think that God charges them with sin, they never can be happy, and in thinking this they are blaming God as the Author of their unhappiness! Men must know that God does not charge them with their 'sins,' but lays all to the account of the spirit of error that has blinded their minds, therefore it is written, 'God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them' (2 Cor. v. 19); but how do men apply this passage of Scripture, or when did Christ reconcile the world unto God? Do the whole world of men and women live in a happy union with God? Is the 'Sun of Righteousness' arisen upon all, to heal them of guilt and the sting of death, and sorrow and crying done away; for this is what the Lord by his power will perform upon the earth, and is this done? No! then the word of 'reconciliation unto God' has never been But God is now in His 'Anointed'—the understood. 'Son of Man'-the 'brazen serpent'-and has 'given unto us' (the United Zion) 'the ministry of reconciliation,' for, 'for your sakes "Zion" has been ploughed as a field' (see Micah iii. 12), etc., and this Zion is the Son of man,

who has endured the ploughshare of the Word of God going through his soul, that the evil spirit might be ploughed up, and the Seed of Life sown therein for all.

See also Luke xvii. 20, 21, which shows that the 'Kingdom of God' is not 'discerned' with the natural eyes, for it is a kingdom of happiness and peace wrought within the heart in a spiritual manner, which 'kingdom' was to be enjoyed in the days of the 'Son of man,' and not until then, as the following verses plainly declare, wherefrom it is evident that the 'days of the Son of man' were not then seen (when the Word was recorded), nor have they been seen up to this day. But now are those 'days' begun; and herein are mysteries (which we shall not explain in this book) that no man on earth can explain but the 'Son of man,' who will open and explain them to Wisdom's 'disciples,' whose hearts are prepared to receive them; for it is written, 'Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you' [just as the imaginary 'wise' have done and do, with these truths revealed] (Matt. vii. 6, and see Rev. xx. 15), these cannot know the mysteries of the 'Kingdom of Heaven,' for they 'love darkness rather than light, because their deeds are evil' (John iii. 19).

We proceed in the next place, to show the truth and substance of the seven names as brought forward by J. S., viz., 'Abel,' 'Abraham,' 'Isaac,' 'Jacob,' 'Moses,' 'Hezekiah,' and 'David,' standing in the Lord's Anointed, whom we have before shown as the 'Mother and the

Son,' 'Charity and the Child,' according to Joanna's Prophecies—'Charity and the Child you'll see.'

Now 'Charity' is a person in whom the Divine Spirit -the 'little child,' is found, that was to 'lead and guide' the people in the 'last days,' agreeable to Isa. xi. 6, and the child is known by its features, which are set forth by the Spirit through 'Paul' in I Cor. xiii., who 'rejoiceth not in iniquity' (i.e., the 'carnal' wisdom of men), but 'rejoiceth in the truth' (i.e., in the Wisdom of God seen in the fulfilment of His Word); 'beareth all things' -that God is pleased to lay upon him to have the Scriptures fulfilled; 'believeth all things'—that God hath said by the Prophets, however unlikely they may appear according to human reason; 'hopeth all things, endureth all things, and never faileth.' He believeth that God is in him now to accomplish His work, and that therefore 'out of his belly-or fulness-shall flow those rivers of living waters,' that shall wash away all the uncleanness of mere human wisdom, invention and tradition; and give to mankind a New life-a 'new heart,' new knowledge, new understanding, new power, and new influence! 'But whether prophecies, they shall fail' (verse 8); that is to say, prophesying—the foretelling of the Kingdom of God, as it was foretold and spoken of by the prophets in all ages, there is now no need of, because the things of which they spake all along are come; so there is an end of 'prophecy.' 'The Lord' is come, in whom is the 'spirit,' essence, 'fulness,' truth, substance or completion of all prophecy, who is the end 'of every vision,' the end of every 'parable,' the end of every type, shadow, figure or similitude made use of and recorded throughout

the Scriptures from Genesis to Revelations; and he 'brings to light the hidden things of darkness.' (the same verse), 'whether tongues, they shall cease' -the 'diversity of tongues' spoken of as given on the 'day of Pentecost'-the 'pouring out of the Spirit in the last days,' are the 'sign' of the power that should be given to the Lord's 'Anointed' in 'the end,' that by him should be explained all mysteries that are needful to make men happy in God on the earth; and there is now no need of different tongues, for 'the mouth of the Lord' speaks, and human wisdom or knowledge (so counted) ceases, and shall vanish away when the Wisdom of God is seen in the explanation of His Word that is on record. The 9th verse says, 'For we know in part, and we prophesy in part,' i.e., there was no perfect knowledge by inspiration only, till Revelation viz., 'that which is perfect is come, when that which is in part is done away' (verse 10). And now 'Charity' is come, the perfection, fruition or completion of all (see last verse), the 'Mother and the Son,' in whom is placed 'every mystery,' as says the Word by Joanna-'For every mystery I shall clear, And place them in the Seven here,

If 'God is a Spirit,' His 'Son' must be Spirit likewise, and all His Word spiritual, and the 'Scriptures,' if 'inspired,' are therefore entirely Spiritual Writings. Yet man by his reason, would make the Great Spirit we call God, to be but a superior (because 'Almighty') rational Being, who must speak unto them in His Word, according to 'natural' sense, and their own 'reasonable' use of words. Now it is ordained in the rational outward sphere, that everything is ordered and brought about by words, either spoken or written, and this power is given to man as an earthly being, to represent what should be accomplished by the actual spoken 'Word of God'—of which the written Word was the sign or emblem—when infused (or inspoken) into the Soul prepared; and it is by this Living Word alone, all must be done through Zion, without other agency or aid.—December 6, Year 72.

And first we will look at the 'mystery' shown in the name 'Abel' (see Gen. iv. 3-15);-men who undertake to write upon the Scriptures in their own wisdom, have 'explained' them as a history of past events, yet though they appear to human reason to be such, are in truth prophecies of the future, which they not being able to see have treated as history, and have thereby filled mankind with wild theories about the 'Garden of Eden,' 'Adam and Eve,' 'Cain and Abel,' etc., and many other 'characters' mentioned in the Scriptures; and yet with all the writings produced, and imposed upon the unlettered and what are termed the 'ignorant classes' of mankind, together with all the eloquent 'discourses' from the pulpit, no satisfaction has been derived, either to themselves or others, concerning these things. Which of the 'learned' commentators or ecclesiastics of any grade. have been able (after all their researches) to say where the 'Garden of Eden' was situated? and where the 'land of Nod,' into which 'Cain' went, was to be found? or what the 'Mark' was which 'God set upon Cain'? None of them! no, God has secured His own glory and honour to Himself, and still the Sacred 'Scriptures' remain unsullied. 'The world by wisdom knows not God' (see I Cor. i. 20, 21); no, the same Spirit alone that indited the Scriptures must interpret them, and that without the aid of human 'learning,' for without it they were written, and independent of it they are fulfilled and explained.

Nor was it possible for mere 'human' thought to penetrate into the mysteries of God's decrees respecting the 'Redemption' of man, no; it is the 'Spirit' that 'searcheth all things, yea, the deep things of God'; and who knoweth the 'things of God' save the 'Spirit of God'! For even as a beast that knoweth not the nature and properties of the 'human' kind, is unacquainted with the thoughts that pass in man's mind, even so are 'men' dead to the knowledge of God, and 'ignorant' of the way and manner in which He would begin or introduce that change of 'man'-kind on the earth, so frequently mentioned in the Scriptures, to take place in the 'last days.' 'Eye hath not seen, nor ear heard, nor hath it entered into the heart of man to conceive the things that God hath laid up for them that love him' (I Cor. ii. 9-11); to be enjoyed by the 'Seed of Faith' (the true 'Israel') in the 'last days,' for then the good shall prevail over the evil, and the 'kingdom and dominion, and the greatness of the kingdom under the whole heaven, is given to the people of the Saints of the Most High,' i.e., an 'everlasting' spiritual celestial kingdom and dominion, which all terrestrial 'dominions' shall 'serve and obey' (Dan. vii. 27). See Numb. xxiv., the parable of 'Balaam and Balak'; N.B., first, 'Balak' is a type of 'the devil,' that evil dark spirit that has covered all mankind, the name signifies 'covering' or 'destroying'; Balaam (the Son of Beor, i.e., 'Burning,' signifies also 'destruction,' and 'without the people') by the Spirit of God says to him (verse 14), 'I will advertise thee what this people shall do to thy people in the latter days'; then (verse 17) he says, 'There shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite through the princes of Moab, and destroy all the children of Sheth' (those who 'put' their own wisdom to the Word);—'Jacob' is a man that appears on the

earth in the 'latter time,' who by faith 'wrestles against principalities and powers and spiritual wickedness in high places' or minds (Ephes. vi. 12), and as a Prince ('Israel') has 'power with God' to obtain the promised blessing, even life eternal! Verse 18-'And Edom shall be a possession, Seir also shall be a possession for his enemies; and Israel shall do valiantly.' Verse 19-" Out of Jacob shall come he that shall have dominion' (the 'Star,' the 'Spirit of Truth'), 'and shall destroy him that remaineth of the city.' Verse 20—'And when he looked on Amalek' (a 'people that lick the dust,' viz., the letter; 'bitter,' harshjudging'), 'he took up his parable, and said, Amalek was the first of the nations' (the first generation 'Adam,' 'of the earth, earthy'—I Cor. xv. 47); 'but his latter end shall be that he' (the 'natural man') 'perish for ever.' Verse 21 — 'And he looked on the Kenites' (they of 'Cain'), 'and took up his parable, and said, Strong is thy dwelling-place, and thou puttest thy nest in a rock." Verse 22—'Nevertheless the Kenite' (Heb. Kain—Gen. xv. 19) 'shall be wasted, until Ashur shall carry thee away captive.' Verse 23.—'Alas, who shall live when God doeth this!' We answer, 'Satan' (the 'Adversary') shall for ever perish, but 'Man' (the New creation) 'shall live' for ever in the Divine life; for as 'Ashur' is the last of the 'sons of Jacob,' and the name signifies 'blessedness' and 'felicity,' so 'the end of man is peace'

The opening of these 'parables' stamps the Messiakship beyond dispute, to any who will compare the knowledge brought forth, of Scriptures hitherto read as a history and therefore rendered of non-import or secondary consideration with the 'Christians' of to-day. But how inevitably convicted are the self-taught 'theologians' of neglecting and disregarding these 'necessary things,' and treating lightly what God says He will do, and who then can live?—in the old life of sense.

(Ps. xxxvii. 37), for power is given him to overcome the evil, to 'waste' and 'destroy' it, and 'carry it away captive,' as saith the Word (Isa. xiv. 2), 'And they shall take them captives, whose captives they were, and they shall rule over their oppressors.'

Now in order to explain the account of 'Cain and Abel' in the true spiritual sense of it, we must bring forward a passage out of Deut. xxxii. 8-4 When the Most High divided to the nations their inheritance, when He separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel'; now 'Adam' mentioned in Genesis 'is the figure of him that was to come'-in 'the end' (see Rom. v. 14), he is the first of the New Creation, 'made out of the dust of the ground,' i.e., taken out of the mass of mankind, made male and female in himself (see Gen. i. 26), and spiritual 'dominion' is given to him, to give the 'names' or description to everything recorded, by the light and knowledge of the Word; and those who will partake of this receive a new name, i.e., the New life; and the Word from 'Adam' shall 'replenish' the earth (man) with new light and understanding, by which mankind shall be 'subdued' unto God, or by which the darkness of men's minds will be overcome, and they will be 'light in the Lord'; they shall be 'subdued'-brought into love and obedience to their God.

And now we must show you of the 'sons of Adam,' and how they must be 'separated,' viz., 'Cain' the elder and 'Abel' the younger, these represent the two spirits, first the evil that has reigned in all mankind, and has manifested itself in man always against God, in all ages;

and this spirit must be cast out of man, for the new ('Abel,' the second) to dwell in him. Then in the man 'Adam' or 'Shiloh' are found these two spirits at one time, and in him the separation of the evil and the good must take place, 'Cain'—'the devil' cast out, and 'Abel' -'the Lord,' left to remain for evermore; and these two are called his 'sons,' as both proceed from him, then when the 'days of evil' were to end, 'Cain' is brought forth first, but in the man (Shiloh) the 'Abel'spirit is sent down-the 'younger that shall reign over the elder'-to eject the former, 'Cain'; see Luke xi. 21, 22—'When a strong man armed keepeth his palace, his goods are in peace; but when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils';-in every age evil has appeared to prevail over the good, by force and power in the outward world, and thus it is in the invisible inward man (or 'world'), for when the Divine Spirit or Breath comes into the Microcosm, or little world 'Adam,' he meets with resistance and 'crucifixion' inwardly; the evil spirit 'Cain' rises up against 'the Lord' in the 'field,' 'the world,' the man, and prevails over him, puts to death the 'Abel'-spirit; but this Spirit of God—in spiritual 'Jerusalem' (Shiloh) -rises in power after the death, and then from where this is done, the 'everlasting gospel' goes forth, to bring about the glorious 'Day' of light, life, and peace.

Now it is written, 'He was in the world, and the world knew him not; he came unto his own, and his own received him not'; thus the man ('Adam') knew not the 'Son of God' when that Spirit of Life entered

him, nor was he sensible of the power of the evil spirit that was in him, opposing the Spirit of God, blinding his eyes that he did not know his call; the creature 'Adam' found within him a Divine power, but had not knowledge to know that it was God, and being in this state of ignorance, a spirit of unbelief was raised up which caused him to deny 'the Lord' that was in him, this was the 'death of Abel,' or a death-blow to faith in the creature, by the hand of 'Cain' (unbelief—'the devil'), and because he lifted up his hand thus to murder 'Abel,' the 'curse of God' came justly upon him, for his 'offering' in man was ever unacceptable to God, but 'Abel's offering,' viz., faith, 'was acceptable.'

Now the creature was made 'Cain,' and felt the curse for his unbelief, and was driven out from the presence of God, and said, 'Behold, thou hast driven me out this day from the face of the earth; and from thy face shall I be hid; and I shall be a fugitive and a vagabond in the earth; and it shall come to pass, that everyone that findeth me shall slay me!' But ah! this was not God's intent, for He had set His Mark upon him, He had sealed Him for his own, although He made him feel that he had fallen away (see Gen. iv. 15). For though the creature felt thus through unbelief, yet he was secured in the purpose and decree of God, for he was 'chosen' as the instrument in whom this work should take place -of separating the evil from the good; and he was made to feel 'the curse' according to the Word of the Lord in Deut. xxix. 20—'And the Lord will not spare that man, but then the anger of the Lord and his jealousy shall smoke against that man, and all the curses that are

written in this book shall lie upon him, and the Lord shall blot out his name from under heaven.' Verse 21 - And the Lord shall separate him unto evil out of all the tribes of Israel, according to all the curses of the covenant that is written in this book of the law.' etc. Read this chapter through. The creature was made to feel these curses upon him, the pain of which no language can describe; but this must be that he may feel and know his lost estate, and that he might be awakened to see the cause of his fall and misery, and cry to God for 'vengeance on his Adversary'; which he did with 'bitter and strong cries unto Him that was able to save him from death, and was heard in that he feared' (Heb. v. 7), and here was the 'blood of Abel crying for vengeance from the ground,' i.e., from the heart which now opened to receive the life of 'Abel'

This principle of self-wisdom, 'Satan' or 'Cain,' murdered the 'Son of God'—the Divine Wisdom, and brought sorrow, pain and woe inexpressible upon the creature, and therefore he may well 'curse' this spirit or principle, in the bitterness of his soul, until he sees his desire upon him, and that is, to be driven from the earth that he may no more grieve the Spirit of the Lord, and oppress and distress mankind; and we know that this must now be his end, his 'time' (the 'night') is up, he has reigned

This last verse of Deut. xxix. tells that—'the secret belongs unto God, but those things revealed belong unto us and to our children for ever, that we may do all the words of this law';—and this is the glorious 'inheritance' brought now the words are fulfilled, 'Let us make man in Our Image,' etc.;—now may we see the 'curses' turned into blessings, and no longer (in thought) blaspheme the character of the God of Love, 'jealous' for 'His own.' Note, it is this 'covenant' that is (not 'are') written in the book of the law ('Adam'); and the 'secret' being now known, by God and man becoming one, we see how 'Christ' in humanity could fear, and cry for vengeance, as the 'blood of Abel.'

long enough. "Tis time for "David" now to come, With his ten thousand here.'-J. S. So 'Satan' is the 'Cain,' and 'the sword of the Spirit' (the Word of God) shall cut him off from the earth; and though in men where he hath power to work, he will strive to 'till the ground,' yet it shall not 'henceforth yield its strength unto him,' but the ground (man) will begin to see that this 'fugitive' and 'vagabond' spirit is in all who attempt, in their own wisdom, to 'explain' the Word of the Lord, and they will not trust him any more; as it is written, 'Continuation of Prophecies,' J. S., p. 52,-'The sword of Justice now is on his head, And he's the Cain shall now receive his doom, From Abel's bloodand Abel is now in man.' That is, 'Abel' is now in the instrument whom God has chosen to execute His 'decrees for men and devils'; this is the 'Angel' that now lifteth up his hand to heaven, and sweareth by him that liveth for ever and ever, that there shall be time no longer;—i.e., 'Satan's' reign shall be no more, times as they have been shall be no longer—'the darkness is past, and the true light now shineth!' as said in Pope's 'Messiah'-'The light himself shall shine revealed, And God's eternal day be thine.' 'But firm His Word-His saving power remains; Thy realms for ever last, Thy own MESSIAH reigns!'

See also p. 273 of 'Continuation of Prophecies'—
'For men and angels they will join In praises heavenly and divine, And my delight shall be with men; They'll find their love was not in vain. To run such hazards for My sake, And know their lives were at the stake.'
—'The evil fruit must disappear, When I the blood

of Abel clear, Who still for vengeance loud doth call; So it must now turn back on all. I tell all you that are like Cain, The evil fruits have had their time,' etc.

Note also what is said in p. 256 of 'Strange Effects of Faith':—

'And Abel will for me appear,
To prove I had not tainted all,
As the good fruit in him did fall;
So here's a child by me will stand,
Though murdered by his brother's hand.'

And here is the fulfilment of the prophecy by 'Paul' (in Epistle to the 'Hebrews' xi. 4), 'By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts; and by it he being dead yet speaketh';this tells of the 'end' when 'Abel' ('the Lord') should be in man; for 'Cain' ('the devil') has hitherto been in man, (who by his influence) has been 'offering' his own opinions on the Scriptures, which is the 'fruit of the earth,' or of the 'earthly' mind, to which God never 'had respect.' Witness the exertions made for numbers of years past in their own strength, by all sects and parties of 'religionists'; what heaps of 'preachers' are risen up, especially in this 'last time'; 'chapels,' etc., erected, and 'missionaries' sent off to foreign parts, and the new invention of 'floating bethels'; and all this done with a view to re-form, or, as their 'cant' language is, to 'convert' or 'evangelise' the world! But they have not (nor ever shall) produced any real good, though they thus 'compass sea and land to make proselytes.' Ah, no! 'Cain' and his 'offering' God pays no respect

unto;—'They ran, but I sent them not, saith the Lord, nor commanded them, therefore shall they not profit this people at all' (see Jer. xxiii. 21-32, also xiv. 14).

Let men of understanding answer, if the world is any better now [bear in mind, 1829, old date, since is the Day of Messiah], after all that they have done, than it was two thousand years ago? There is no reform of nature—the 'new heart' and 'right spirit,' but 'self' in every form is even more predominant, though a better state of things temporally is gradually making Then why do men suffer themselves to be imposed upon 'spiritually' by these 'lying prophets'? Is it not true, what the Word saith of the people of these days, who reject the Spirit of the Lord for their guide—'They shall heap to themselves teachers, having itching ears; and shall turn away their ears from the truth, and be turned unto fables,' i.e., 'Cain's offering' (2 Tim. iv. 3, 4.)

Which of the 'Prophets' has not this spirit persecuted and slain? Was there ever one that was visited by the Lord to prophesy of His coming in these 'last days,' but has been reviled and despised? 'False prophet or prophetess!' has been the cry, while it is this spirit of self-wisdom in all the 'teachers' of 'religion,' of every 'sect and party,' alone is the 'false prophet.' Was not Word by the Prophetess Joanna Southcott 'murdered' by this spirit—'Cain'? Did not almost every 'pulpit' ring with curses and revilings against her writings? which shall now, to the everlasting shame and disgrace of the letter 'Christianity,' and to its certain overthrow, be proved to be given of God; and the 'violent dealings' of the self-wise shall now 'come down on their own pate' (Ps. vii. 16).

And now shall that Scripture be fulfilled to all true believers, which saith (last verse of 'Isaiah's prophecy' lxvi.), 'And they shall go forth, and look upon the carcases of the men that have transgressed against me; for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh.' 'He that showed no mercy shall have judgment without mercy';—the great gulf is fixed, the decree is put in force—'Cain' is far separated from 'Abel' for ever! See here, 'Part of the Eighth Thought' upon the Sixth Book of the Prophecies of Joanna Southcott, of Exeter, respecting the Day of Judgment, finished January 9, 1802. [Inserted pp. 75-78 in the printed book, from J. S.'s work.]

We proceed in the next place to speak of 'Abraham's' promise, or the promise made to him by God; and here let the words be remembered, 'Whatsoever things were written aforetime were written for our learning or

In Zion's subsequent works, many of the Scriptures brought forward in this, naturally come up again, in illustration, and are explained at greater length, and with fuller light (by increase and growth); and, of course, the well-conned 'incidents' related, which have so taken the fancy, and laid hold of the literal faculty of outward man, viz., the stories of 'Adam and Eve,' 'Cain and Abel,' 'Esau and Jacob,' 'Abraham and Isaac,' 'David and Goliath,' 'Jesus and Peter,' 'Michael and the dragon,' etc., etc., form the specific subject of many important spiritual treatises of the Messiah, to dispossess error of its grasp upon the mind in these particular instances, which have become so firmly (and insensately) riveted with the great mass of the people, by ages of tradition, and the 'foolish talking' ('preaching'!) upon Sacred Writ. What horrible use and terrifying doctrine has been made of the passage from Isa. lxvi.—whereas it applies solely to the mass of falsehood (the 'body of sin'), the vain ceremonial 'religions' that have 'transgressed' against God's free love, and these have now become abhorrent 'to all flesh,'—upon whom the Spirit is poured (Joel ii. 28), and the 'worm Jacob' struggled out into the eternal fire of Love.—C. B. H. December 11, Year 72.

admonition, upon whom the ends of the world are come' (Rom. xv. 4; I Cor. x. 15); so 'Abraham' represents the faith that should be in man 'in the end,' in one in particular at the first, in whom the world ('of sin') should end, and the new world (of light) begin; or with whom the New 'church,' or glorious Era of Christ's (the Spirit's) reign on earth commences. 'Abraham'—the 'Father of the faithful'—the author or beginner of the people of faith upon the earth; and however contrary to human wisdom, this is he of whom the Spirit ('Jesus') spake in these words (John viii. 56), 'Your father Abraham rejoiced to see my day; and he saw, and was glad.' The unbelieving spirits say, 'Thou art not yet fifty years old, and hast thou seen Abraham?' The Spirit answers, 'Verily, verily, I say unto you, Before Abraham was, I am'; -- observe, 'Abraham' was called the 'Friend of God' (James ii. 23), i.e., one who is raised up by the power of God, to come forward to take God's part against the evil world, by showing forth the truth of all His Word, which has been given to the 'Prophets' to record in all ages up to the present period; including the Word by Joanna Southcott, with all other 'visited' characters in this day; this is 'Abraham,' and 'before' he should appear the 'I AM' was here, but who knew Him? The 'I am that I am' was in the Word given through those that have spoken in the name of 'the Lord,' the power of which 'Word' reached 'Abraham,' to raise him up to stand as God's 'Friend.' And will you now 'take up stones to cast at him' for these sayings? Yea, ye may do so, but ye shall not be able to harm him, for the promise of God to him is, that in his son 'Isaac' (which is the Spirit of truth and life—the Eternal Word) 'shall all the families of the earth be now blessed'; and all that are of faith shall now be 'blessed with faithful Abraham,' having 'power with God' to 'prevail' over the 'man of sin.'

For now 'Moses' appears (Heb. xi. 23-26), who 'when he was born was hid three months' (the three first years in the New Century, or New date or time) 'by his parents, because they saw a proper child' (i.e., the promised 'man-child'), who when he came to the years of eternal life and understanding, 'refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the knowledge of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than all the treasures of Egypt; he having respect to the recompense of the re-Ward.' Verse 27—'By faith he forsakes Egypt, not fearing the wrath of the king' (the 'Cain'-spirit that has reigned over the evil world); 'for he endures, as seeing him who is invisible.' Verse 28-- 'Through faith' (by God's power) 'he kept the passover'-i.e., the passing over from death to life; the passing over 'out of darkness into marvellous light' (I Peter ii. 9); the passing over from bondage into glorious liberty and freedom; the passing over from the power of Satan unto God. And he keeps the 'sprinkling of blood,' i.e., he gives forth the true light and life of the Word, that shall 'deliver from the destroyer'-'Cain,' that spirit which murdered or 'destroyed the first-born' or new-risen life in him at first, but now 'that wicked one toucheth

him no more.' Verse 29—'By faith' (viz., God) 'he passes through the Red sea as by dry land; which the Egyptians assaying to do were drowned';-i.e., by the Divine principle he passes through the 'weedy' sea (for so the Hebrew reads) of the 'great tribulation,' the same as mentioned in the Prophecy of Jonah ii.; this is the Red sea through which 'Moses' has now passed, the promises of the faithful God forming the 'dry land' for him to pass over; and thither the Egyptians (the old principles of 'religious' darkness and bondage) attempted to pursue him, but were drowned (overcome) in the Kingdom of God-the 'Land of the Promise,' now gained for the people by the power of God! Read Exod. xv. 9-18; and know that it is not written of a 'people' or 'nations,' one to be redeemed and the other destroyed by God, as the letter readers of the Bible understand it. No! this would make God a partial Being indeed; but it is in the individual, as has been shown, the two 'nations' or principles of 'evil and good' stand, 'Satan' and 'Christ,' the one to die and the other live.

The next name is 'Hezekiah,' which signifies the

To the spiritually enlightened, it will be plain how all things recorded happened unto Zion, in the decree, both intrinsically and inwardly, and also on the broader scale outwardly—during his visible existence on the earth. In the proving, trying, testing, or 'tempting' time of his experience in the Spirit, innumerable questions are propounded in the mind, to cause doubt and perplexity, before he could give up the old belief; and thus his very years (of visibility) are brought against him ('not fifty, and yet,' etc), both within and without. As the 'Man of God' ('Moses') he has to 'choose' between this 'high' calling and the 'reproach' of it in the world, and the fame and position he might have acquired among men, by using his Spiritual Gift for the purposes of the outward state, and its 'highly-esteemed religion'!—but is enabled by the Divine power within, to 'refuse' such offers—of 'pleasures for a season,' knowing that (with present affliction) the 'recompense' was eternal life of re-Ward—'Ward' made anew.

'strength of the Lord,' i.e., the power of His Word, the light of which shall disperse the darkness of men's understandings, and throw down all their 'Babels'; and men shall say, 'How forcible are right words,' or the Word of Righteousness which shows the truth of the Scriptures, the written 'Word.' And although the Word of God by Joanna seemed to be cut off and to die away, as represented by Hezekiah being pronounced to die, by the Word through the Prophet, yet he does not die but is raised up again, and praised the Lord, having fifteen years added to his life, viz., I and 5—the eternal life united to the four elements of the humanity; and so is the Word and Cause now risen in power and great glory.

'Hezekiah' also shows the character in whom the Word of the Lord's strength is given, for 'this treasure must be put in an earthen vessel, that the excellency of the power may be of God, and not of man' (see Jer. xxxii. 14; 2 Cor. iv. 7). Then Hezekiah is 'sick unto death'-in the spiritual manner which is described in the former part of this book—and prays for life after he was pronounced to die; and life is given him, and he is recovered by the virtue of figs (F.I.G.—the Tri-une power of God-'Faith, Hope, and Charity'-'Father, Son, and Holy Ghost'), i.e., restored from spiritual darkness and rescued from death, by the Word and Power of God; fulfilling the words by Joanna Southcott upon which we are now treating, on the 'seven names'-' And Hezekiah must be found, To pray for life, and life abound,' etc. Here then is the true 'Hezekiah' found according to this prophecy, and according to the truth

of the Scriptures,—the 'Man-child,' who is the substance of the 'seven' names mentioned, and who asked of God eternal life, and God has given it unto him, and he is now 'found' praising God after being 'delivered from death.'

[With reference to the 'Song of Moses,' quoted from Exod. xv., where it is said (verse 14), 'Sorrow shall take hold on the inhabitants of Palestina,' Zion points out in a note, that the word 'Palestina' signifies 'covered with ashes or dust,' or 'put to a double decay,' or 'the drink of decay,' or 'he fell drinking'; and says-now these are correspondences to spiritual things, and are designed in the prophetic language, to express-first, the dead or sleepy state of the whole world at the present time, particularly the 'teachers of religion' who are 'covered' over with the 'dust and ashes' of their own 'religious' opinions, and 'cunningly-devised fables'; and they are intoxicated with these as a man would be drunken with liquor; but they (these opinions) shall go to 'decay'-they shall fall in their 'drunkenness' and never rise more; for they must now give way to him that is 'more honourable than they' (Luke xiv. 8-11), and the 'words of soberness and truth' shall supersede them, and they shall be amazed at the strangeness of the Lord's appearing, who has overtaken them in their 'drunkenness.']

Now read the language of 'Hezekiah,' as recorded in Isa. xxxviii. 9 and on—'The writing of Hezekiah king of Judah' (i.e., 'giving praise'), 'when he had been sick, and was recovered of his sickness; I said in the cutting off of my days' (i.e., of evil, darkness, and despair, VOL X

when the days of innocence ended), 'I shall go to the gates of the grave; I am deprived of the residue of my years' (in the Fall from 'Paradise'). 'I said, I shall not see the Lord in the land of the living' (the first 'living soul'); 'I shall behold man' (the happy state, 'Adam') 'no more with the inhabitants of the world' (the lovely ideas or 'angels' of the invisible world of spirits). 'Mine age is departed, and is removed from me as a shepherd's tent' (the 'golden age' or 'first heavens'); 'I have cut off like a weaver my life' (by his act of disobedience, 'weaving' for himself a web of deceit and falsehood): 'he will cut me off with pining sickness: from day to night wilt thou make an end of me' (the 'summer' ended and all his hopes). 'I reckoned till morning, as a lion, so will he break all my bones' (in his imagination or 'reckoning,' all the promises to 'the lion of the tribe of Judah' were lost or broken); 'from day to night wilt thou make an end of me. Like a crane or a swallow, so did I chatter' (without knowledge): 'I did mourn as a dove' (who has lost her mate): 'mine eyes fail up-ward' (my own views or wisdom); 'O Lord, I am oppressed' (with falsehood); 'undertake for me' (he gives up all former knowledge to the Divine Wisdom, for his sole guide and ruler). 'What shall I say? he hath both spoken unto me, and himself hath done: I shall go softly all my years in the bitterness of my soul' (ever humbled before God, 'remembering the wormwood and the gall'). 'O Lord, by these men live, and in all these is the life of my spirit; so wilt thou recover me, and make me to live. for peace I had great bitterness; but thou hast loved

my soul from the pit of corruption' (the decree was to bring the 'living soul' through death; not to 'suffer His holy one to see corruption'—Ps. xvi. 10); thou hast cast all my sins behind thy back' ('I will forgive their iniquity, and I will remember their sin no more'-Jer. xxxi. 34; 'As far as the east is from the west, so far hath he removed our transgressions from us'-Ps. ciii. 12-14). 'For the grave cannot praise thee, death cannot celebrate thee; they that go down into the pit cannot hope for thy truth' (in the state of mental darkness, called 'the grave' and 'death,' no praise could be given, all hope was lost in the pit of despair-of ever regaining Life). 'The living, the living, he shall praise thee, as I this day' (of 'resurrection'); 'the father to the children shall make known thy truth' (just what Zion was doing in every word he spoke or wrote, whereby those that receive him are begotten into a new and 'living' life). 'The Lord was ready to save me; therefore we will sing my songs' (of 'praise') 'to the stringed instruments' (the hearts attuned to hear by faith, with patience and humility—the 'three strings,' I Sam. xviii. 6, Heb. margin; and when the humanity is devoted to God 'the Light,' in the five senses of mind and body, it is also 'ten,' see Ps. xxxii. 2, xcii. 3, cxliv. 9) 'all the days of our life' (viz., eternity) 'in the house of the Lord. For Isaiah' [Zion makes note, the name signifies the 'health and salvation of the Lord'; and 'Isaiah' ordering the figs to be laid on the boil (to draw the 'corruption' out, and heal) denotes that health and redemption spiritually is now come to man on the earth] 'had said, Let them take a lump of figs, and

lay for a plaister upon the boil, and he shall recover. Hezekiah also had said, What is the sign that I shall go up to the house of the Lord?' [He must find out that he is 'the Son,' first marked for sufferings, and also marked for redemption, to ascend into or become the 'dwelling-place of the Most High' (Ps. lxxvi. 2; Joel iii. 17)].

Notice the language of verse 16 of this prophecy, viz., 'O Lord, by these things men live, and in all these is the life of the spirit'; now these words are spoken directly after the sufferings and complaints of the character, as set forth in this pathetic manner, and they are designed to inform that 'life and immortality' could not be 'brought to light'-that the true light and life of the Spirit of God could not be known by man, till the type of 'Hezekiah' was fulfilled in a man in 'the end,' who should pass through spiritual sufferings, of which the language of the Prophecy is so descriptive. 'So wilt thou recover me, and I shall live'; i.e., I shall have spiritual and Divine life—'this mortal shall put on immortality!' Then comes to pass the saying that is written, 'Death is swallowed up in victory! O death, where is thy sting? O grave, where is thy victory?' There is none! it is overcome; 'hell' is 'spoiled'; 'principalities and powers are made a show of openly' (Coloss. ii. 15).

'And thou hast loved my soul from the pit of corruption,'—and what is that? not the grave where the earthly body is buried when it dies; no, the whole world (in 'religion') is one 'pit of corruption,' for all corrupt the Word of God, all misinterpret it and adulterate it;

and because of this the world is a 'hell' of spiritual 'darkness' and 'death'; therefore the language of praise is uttered by the character, for being delivered from it and brought into 'newness' of life. And so the fallen 'David' (the 'Beloved') is raised up again to life, and 'his throne established' with the royal sceptre of righteousness and truth.

Now 'all these landmarks are your own'; and 'cursed is he that would strive to remove them, and all the people shall say, Amen!' (Deut. xxvii. 17).

And here are many 'landmarks' set before you throughout this little Work, 'not in the words that man's wisdom teacheth, but which the Holy Ghost teacheth.' 'Saul's' armour did not sit well upon the writer, he found that he could not face the great 'Goliath' in that, therefore he 'put it off'; and he has nothing but a mean-looking 'Shepherd's bag' with three pebbles (the Tri-une Power of God—Wisdom, Strength, and Beauty) in it, taken from 'the brook' of Eternal Wisdom, which will certainly be 'effectual to the pulling down of strongholds, and casting down imaginations, and every high thought that exalteth itself' (in men) 'against the knowledge of God' (2 Cor. x. 4, 5).

And now we conclude this book with another *land-mark* brought from Joanna's Prophecies, 'Strange Effects of Faith,' p. 82:—

'So when the Right Man cometh unto thee,
Whom I have mentioned so repeatedly, (in thy writings)
Then the dark mysteries will be brought to light,
And plainly shown to each believer's sight;
And then the different road they will pursue,
To prove to man that all My words are true.

Some will in transport, wait for that glad day, When they their King in triumph sure shall see; The heavenly music will sound in their ear, And they will long to see their Lord appear, In all his glory forthwith bright to shine, And eager wish for that "appointed time"; While lukewarm "Christians" they will little care, And say, "If we're in Christ, what shall we fear? What further hopes have we then to believe? If we're in Christ, what more can we receive?" But such professors are lukewarm to ME, And much more hateful than the "sinners" be; Because that they are loyal to their king; But lukewarm "Christians" will no honour bring, The day appointed they shall never see, Nor with the Bridegroom welcom'd in shall be.'

From THE UNITED ZION,
'THE LORD IS HERE!'

How many of those who have taken the name 'Christian' (by an outward 'faith' in a bodily 'Christ') are so smugly self-satisfied with the appropriation of the name, with a few external observances, that they have no care beyond, and can devote themselves freely to worldly pursuits and 'advantages' which they have the greater love for; others, from a natural principle of love and duty within them, are led to imagine that their 'religion' produces this 'good' as it is termed; whereas it is palpably in spite of this 'belief' (in a literally crucified 'Saviour,' etc.), that so much native and instinctive 'good' exists among the mass of mankind. Zion has in this work alone, brought the 'stronghold'

of literal 'Christianity' to nought, and 'set up waymarks for the people' (Jer. xxxi. 21), wherein, if they will follow, they may be led to the 'sure hope,' a 'new and living way'! Attend then to the 'land-marks,' and obtain the solid footing of eternal rest and peace; for the light and truth of the Word will plant you firmly, amid the raging sea of opinion and conjecture, of the false 'Christian' world.—C. B. H. December 15, Year 72.

QUOTATIONS FROM J. S.'S WRITINGS

(Brought forward in the foregoing Work).

P. 283, line 18.

'Thy wondrous Judge shall come.' 'Thou knowest how "Pomeroy"'s in thy writings placed, And though reproved must stand thy Judge at last; And to thy "Judge" thy sister now appeals, And in this wisdom neither one shall fail. For it was I that worked in her heart, To write to "Pomeroy," and I fixed the dart, To open all thy sister's wounds anew, I'll bring it to the Gentile and the Jew. For I'll indite a letter so for thee, That to thy Judge the Jews shall surely flee. And to his judgment they shall sure appeal, And then in judgment Pomeroy shall not fail. But first I tell thee, he must judge you too, And after that the Gentile and the Jew Must sure be judged at Pomeroy's seat; And in the end you'll find his judgment great.'

P. 285, line 28. 'When I do in this lower world appear,
As very man I will be here.'

¹ The 'royal apple,' i.e., 'Christ,' the 'first fruits' of the Spirit

ZION'S WORKS

360 Again.

'The horse and rider will be found,
In perfect union both to join;
And God and man alike combine;
Then sure the end you all will see,
That man is made joint heir with Me.'

'He that doth overcome, His God I surely will appear, And make him as My Son.'

P. 289, line 10.

'Now the *letters* I'll explain,
The mysteries now make clear,
'Twas Bruce's funeral I did mean,
And with MYSELF compared.

Because before you (now see clear)
I placed him with the Son;
And as the ointment came before,
'Twas for MY funeral done.

I told thee clear ("Jehovah"), here
The funeral pomp must be;
And know that Bruce I did compare
A likeness then of Mr.

Then now see plain, ye sons of men,
The funeral did appear,
To prove the ointment now is come,
For to anoint you here.

As from the Bride, it must be applied,

The thing was surely done;

And is not the Bridegroom near my side.

To plead before My throne?

Then he must be a type of Me,
When I was here below;
And trace me in Gethsemane,
What sweats did I go through!

And then did "pray," you all do say, But as the Son of God I too well knew my destiny, To "pray" till drops of blood

Should fall from me! I now tell ye,

By ME it could not be done;

My Father ne'er deserted me,

The mysteries are unknown.

No, no, to man that type must come, To intercede in heaven; And man must plead before my throne, That they may be forgiven.

And boldly there they may appear,

Before the Throne of Grace;

And now the mysteries I shall clear,

And tell the "fallen" race.

My Spirit's come to plead for man, And man is come to Me; Angels and men I said must join, And deep's the mystery.

Angels and men I said must come, Let men and angels *join*, And boldly plead, as I have said, To bring your pardon down.

The throne of Grace in heaven is placed,
And boldly men come there,
To have the Act for ever passed,
Their ransom quite to clear.

Then I'll redeem from hell and sin, And make the rebel fall; In heaven the victory man must win, To bring the peace to all.

So now you see the mystery,

What I did say before;
In print the letters they must be
To make the mystery clear.

For well I know I told thee so,

That "Bruce" was then the man;

Whose funeral clear would soon appear,

That I had called My own.

Because that I, who dwell on high,

Did send My Spirit down;

And my disciples that were nigh,

Much strength from ME did find.

l said, if I went not away,

Their "Comforter" could not come;

But here you'll find a mystery,

Ye simple sons of men.

If I could "walk upon the sea,"
And stop the raging storm,
And make the blind receive their sight,
And wonders great perform;

Need I to have said, that I must die, To send them comfort here? My Bible is a mystery, That "learned" men can't clear.

But now the time call you to mind,
That man must go away,
Before the joyful day can come,
And bring the Gospel Day.

So now the letters weigh you deep, Which I send to the bride; I said they must be put in print, 1 And so the field is wide.

For now too late you see your fate,

To have them to appear;
Because the world you'd find would mock

And say deceit was there.

¹ Imprinted in the heart of the Man 'Shiloh,' both in letter and spirit, till substantiated.

So now see plain, ye sons of men, How all is hastening on; My Bible stands a mystery, And mysteries all are come.

Beyond your head are mysteries laid, And mystery 'tis for all; 'Tis in the Spirit men must plead, And Saints together call.

So "Saints" must come, and angels join, And gain the victory there; Then with the heavenly host I'll come! Now see your "Bible" clear.

So happy men, you may begin
To lift your heads on high;
For your Redemption's near at hand,
And all your foes shall die.

A happy "nation" shall appear,
In perfect peace within five year; 1
To such as now do wish for Me,
My happy kingdom long to see.

For I shall now confuse the whole,
And death shall make the mockers fall;
And I'll bring in a glorious peace,
And make your jarring discord cease;

For of one heart and mind you'll be, A happy nation you shall be.'

P. 297, line 20. 'And with the woman he in all is placed,
And now the mysteries you shall see at last;
For heaven and earth must now agree in one,
To bring My Kingdom down to join with man.
But greater mysteries are still behind,
That thou, another day, the truth shall find;

¹ The five-fold portion (or 'Benjamin's mess'), i.e., above and beyond mere nature; and in five years Zion's knowledge was perfected, see the writings of 1833 in Derby Gaol, viz., five years from the end of his Visitation in 1828.

For so the manchild must he come on earth,
And like the other, as the Scripture saith;—
N.B.—Another man on earth there will appear,
Whom men would worship, but forbidden are.

P. 302, line 25.

'Then now 'tis life brings on the strife,
Behold an infant cry;
The mother's pain doth all remain,
When it is brought so nigh.'

'Strange Effects of Faith,' p. 85.

P. 312, line 5. 'But such a mixture in these men is found, As grieves my soul, I am provoked to hear. Their yokes, their bonds asunder I will tear, Not joined together, how can any draw? Backward and forward now my plough must go, Jangling together; who can hold the sull? I say the ploughman they must think a fool, To let the bullocks thus go in the plough; Break up the furrows, I do ask thee how? Thou knowest the sull will go out of the ground, When such a jangling in the harness's found; For if alike the harness don't agree, No man can plough the ground, 'tis known to thee, Till they're took out and others are voked in: Then to that very purpose I will come, For as a husbandman I'll do the same; Unless their madness I can calmly tame, And in one harness they do all agree; My plough is ready now to set them free; For as a husbandman I'll now appear, Break up the ground and leave the fallows bare. A man of war 1 I surely now will be, And leave no foe without a victory.'

¹ See Exod. v. 3; Isa. xlii. 13.

'Continuation of Prophecies,' p. 14.

P. 312, line 6.

'For the man was made at first,
I told you he must be the last;
And as the woman was the last,
I told you she must be the first.'

'Continuation of Prophecies,' p. 44.

P. 330, line 16. 'The man and woman do together sit,
As I ordained, to make My words complete;
And of temptations they do both complain,
And upon "Satan" both do cast the blame;
Then sure the serpent he must now be cast,

N.B.—He brought my seal, which seals your peace at last;
And as the O-live branch it shall appear,
And in My book you all are sealed there;
Because a third book thou wilt have to seal,
And then the mysteries I shall all reveal;
And let that seal be sealed then within,
For every mystery must to all be seen.
And now I'll tell thee why I placed this man,
Because unto thee he did bring the seal,
That shall "The Revelations" all reveal;
For now the brasen serpent all shall see,

Will cure the sting of sin for man and Me.'

Here then is the *completion* of God's words, given under whatever guise, form, or style, whether in the impassioned strains of the Hebrew Prophets, or in the simpler *direct* diction of Joanna Southcott; for it must be acknowledged by an unprejudiced reader, that an individual case and experience is portrayed by both—of identical import, if not in identical language—for the Wis-

dom of God is 'mani-fold' (Ephes. iii. 10)—and the very words of the Spirit (indited beforehand) become the character's own under the different operations ('thoroughly furnished,' 2 Tim. iii. 17). Yet how mystic was all this, till the 'complete' man was formed (and 'seeing either sex alone is half itself') 'man-woman'—the United Zion,' whose Light endureth for ever (Coloss. ii. 10. and Vol. II. pp. 90, 91).—C. B. H. December 17, Year 72.



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